

THE PACIFIC

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THE CALL

Come, workers! Poets, artists, dream-
ers, more and more

Let us shake wide our wings and soar.
Let us not fear to answer the high call
That trumpets to us all.

Amid the doubt and chaos of today,
The hate, the lust, the rage,

Let us declare for nobler things—
The coming of that age

When man shall find his wings.

Above the shrouding darkness and the
din,

Let us not fear to sound the silver horn
That ushers the new morn:

Come, comrades—let us win!

—Angela Morgan.

THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH
KINGDOM.

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CARDS ON THE TABLE!

At last many of the people of this country are beginning to awake to the fact that it is necessary that they stop denouncing the radicalism of certain classes of workingmen and other agitators and buckle down to an effort to find what are the underlying causes of all this ferment and what the remedy for it. It is evident on every hand that no patch-work for the present industrial system will suffice any length of time if it is fundamentally un-Christian and wrong—in the complex life of the age. Our judgment is that the large majority of well-informed persons believe that it is to considerable extent un-Christian, at least in the way that it is generally used. Many others believe that it is fundamentally un-Christian, and that something other must be worked out.

If Bolshevism should break out in this country, machine guns in the hands of the authorities for the enforcement of law and order and the mowing down of its adherents until the streets run red with blood will not settle anything. If that should come, it may be that the Bolsheviks will have machine guns also. But, be this as it may—whatever the bloodshed, whether on one side or the other, or whether on both, or whether the industries of the country are paralyzed without violence and destruction of property—the question to be settled then will be nothing different from the question of today. It is and it will remain a question of justice, of equity, a question as to whether men shall actually begin to put into practice the teachings of Jesus, and in the complexity of modern life love their neighbor as themselves.

In an address this week in New York, Mayor Baker of Portland, speaking of the radical element, declared that unless the country awoke and

met Labor "with cards on the table," there would be such a winning over very soon of large numbers of workingmen, not radical as yet, as to "create a situation the peril of which could not be overestimated."

No half-way measures will answer. It is in this country as it is in England, as it was set forth in the London Christian Commonwealth about the middle of February.

The question of wages, it was stated, had become secondary; the fundamental one is the control of industry. The present movement was regarded by the Christian Commonwealth's staff writer on Labor Problems as "only the precursor of a much larger out-break in the near future." In the Christian Commonwealth's article it was stated: "If the Government wish to cope with the situation by other than repressive measures they must do two things. They must pass a forty-hours bill, and a bill making permanent provision for adequate unemployment benefit. These measures would largely meet the occasions of the immediate discontent, and might allay the trouble for a time. The causes of it, of course, lie deeper still—in the organization of industry."

In order that people may be brought to think on these problems as many have not thought before, we give our readers in this number of The Pacific several recent papers on industrial matters. We believe that the one by Dr. Raymond C. Brooks and the one by Dr. Dennett, given at the recent Inter-Church World Movement Conference in San Francisco, represent well the sentiments of nearly all who were in attendance at that inspiring conference. They were presented by these men as chairmen of Commissions and were unanimously adopted by the conference as needed and fair presentations. The article by Charles S. Price, pastor of Calvary Congregational Church, Oakland, gives in substance the things which he gave at the meeting of the Congregational ministers of San Francisco and vicinity on Monday, March 3, and which made a deep impression.

In connection with these articles we call attention also to the editorials on "Taking a Day Off from Making Profits for the Bosses," "Little Lions," and "Guild Socialism."

The splendid address by Dr. Jefferson of Broadway Tabernacle, New York, given recently in a city in the East, has thoughts that will apply as well to industrial questions as to international. Everywhere the need is for sacrificial living.

And the Church must say to captains of industry not only "Cards on the table!" But also "The fraternal hand!"

Earth shall be near to Heaven when all
That severs man from man shall fall;
For, here or there, salvation's plan
Alone is love of God and man.

—Whittier.

THE CRITICISM AND THE DEFENSE OF THE CHURCH.

We have read both sides—that of the critics and that of the defenders; not all that has been written of course; but a great deal, all that has come to our notice in a large number of publications. Dean Brown has written in his usual able and clear cut way, deprecating the criticism, at least in part, and has said some fine things about the church that needed to be said. But we cannot escape from the thought that the critics had all these things in mind, especially Dr. Fosdick, and took them as granted; and yet felt that the church was not measuring up to the demand and the need—in other words was in some respects actually derelict, and subject to just criticism. The facts are that there is no other organization or institution on the face of the earth that has done for mankind anything comparable to what the church and its allied organizations have done. But today the call is to the church to advance to move on and up, to move up higher.

"New occasions teach new duties,

Time makes ancient good uncouth,

They must upward still and onward

Who would keep abreast of truth."

In the article in *The Atlantic* that has drawn so much comment, Dr. Fosdick of Union Theological Seminary voiced the conviction that the hour of the church's splendid opportunity has struck, and the hour of her crisis also.

Dr. Fosdick's words in conclusion were: "Let the churches proclaim social aims worth fighting for, not a mere selfish gospel of safety; let them lift up the central faiths of the Christian life, with the fringes hanging as they will; let them make ethical negations only the shadows cast by the great light of positive ideals; let them practice as well as preach fraternity."

In the course of his article Dr. Fosdick wrote of comradeship as the glory of the army and of the fact that in that comradeship previous wealth, rank, occupation did not count, that only manhood mattered.

Dr. Fosdick's contention then was: "The class divisions in our churches are in ill accord with the democracy of the army. There is a shocking incongruity between an attack at the front—rich and poor, learned and ignorant, prominent and obscure, going over the top together—and a congregation in a wealthy metropolitan church singing, 'Onward Christian soldiers, marching as to war.'"

The truth is the "togetherness" that characterized people in the war, at the front and at home, isn't to be found today anywhere. It isn't in the church; it isn't in business, and both church and industry are bound to be wrecked if it isn't found there very soon. If it is put into industry the church has got to work devotedly to put it there.

There are some good signs on the horizon, but they are very much scattered so far.

In his recent book, "The Next Step in Democracy," R. W. Sellars, Assistant Professor of Philosophy in the University of Michigan, says: "Let us not fool ourselves: The society of today in the United States is not democracy; it is plutocratic commercialism dominated by pecuniary values. Democracy is as yet largely a matter of vague sentiment and of perplexed wishing. * * * We need lean prophets to whip us onward with their scorn, not fat apostles of contentment with things as they are."

Our judgment is that the danger for the church lies not in criticism, but in the lack of it; that there are too many fat apostles of contentment with things as they are.

In his book, "The School of Calvary," published in 1910, the Rev. Dr. Jowett had a chapter on "The Neglected Cup," in which he wrote: "Our Lord served other people to the point of physical weakness and exhaustion, and even unto death. Our service too frequently ends where blood-letting begins. We stop short of the promise of fertility; 'The blood of the martyrs is the seed of the church.' Yes and the blood of the servant fertilizes the field of his service. 'Ye have not resisted unto blood!' And it is just at that point of resistance that we begin to win. It is just when our service becomes costly that it begins to pay. Life becomes contagious when it becomes sacrificial. Our work begins to tell when the workman is content to suffer, when he persists even unto blood. But is it not true that for many of us our service ends just when we reach the bitter cup? 'Are ye able to drink the cup that I drink of?' No, we are not able, and when our work and service become bitter we give it up. 'From that day'—Calvary in sight—'many of his disciples turned back, and walked no more with him.' * * * So long as there is no drain we can persist; when there is a demand for the veins to be opened we retire. And so we miss the best of the feast."

Writing of the appeal that was often made to the soldiers at the front, in which was the suggestion that they might die in battle soon and go to hell if not "prepared," Dr. Fosdick stated as to such a preacher: "The soldiers will not listen to him; the army will not tolerate him. * * * There is a fundamental antipathy between such talk and the spirit in which the whole army is living. The former is thoroughly self-centered. The latter is gloriously self-forgetful."

We do not consider here the propriety or impropriety of that kind of preaching; we mention this merely to direct attention to the fact that these experiences and many others in the war indicate that men and women must be more gloriously self-forgetful, and not self-centered, if life is to continue on this planet.

Coningsby Dawson, who has contributed much out of his experiences at the front for our uplift, has testified that his greatest joy lay in the fact that for once in his life he was doing something

absolutely free from the taint of selfishness. Much more of the same nature has come out of the war.

The danger to the church today is that it may fail to lay due emphasis on self-forgetfulness, and be open ere long to the charge of bringing up the rear rather than leading at the front in reform and progress. There are so many members of our churches who have not yet caught the vision of the future—to what mankind is moving.

Say all the good about the Church that can be said truthfully, and it is much; and yet it cannot be said, as one of our old hymns has it,

"Like a mighty army moves the Church of God."

"The spirit of the Lord is upon me," said Jesus "because he anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives, and recovering of sight to the blind; to set at liberty them that are bruised."

In a new book entitled "The New Church for the New Time," we read: "Ours is the brotherhood age." "The day calls for doer-logues, not for theologues. It is the hour of deedists, not credists." ...The social gospel is not a new gospel, but the gospel with a new emphasis... The modern Good Samaritan does more than give relief to the injured Jew. He cleans up the country from Jerusalem to Jericho and renders it safe for all future travelers."

THE LITTLE LIONS.

A mother once took her little boy to see a famous painting which pictured the Christians of the early centuries being torn to pieces in the arena at Rome by lions, while great crowds looked on in enjoyment of what they regarded as sport. The mother had taken the boy to see the painting, with the thought that it would impress forever upon his mind the heroism of those first century Christians. They stood before the picture for some time, the boy with open mouth and staring eyes. The mother did not say anything; she was waiting for the boy to speak. Soon he pointed his finger toward a young lion on the border of the painting, and exclaimed, "Mother, that little lion over there ain't getting any."

It hasn't been so in the devouring that has characterized the profiteers since the world war began. The little lions have been getting a great deal, and it is high time that the people generally were giving them the same kind of attention that has for some time been given the big lions. The probabilities are that the little lions have been as destructive, if not more so, than the big ones have been, and will continue their devouring if the people are not awakened to the fact and spurred on to action.

Consider first what some of the little lions were getting during the war. Then consider what they will go on getting if situations are not changed.

Dr. Edwin F. Ladd, President of the North Dakota Agricultural College, and Food Administrator for that State, found on investigation last year that

round steak laid down in Fargo at a figure varying from 12 1-2 to 14 cents a pound was selling there for 35 cents. He fixed on 25 cents as a fair price. But in Washington, a city no farther from Chicago than Fargo is, the retailers were charging and continued to charge 48 cents. The local dealers, the little lions, in Washington, were profiteers.

At one time during the war tomatoes were selling at \$3 a bushel in Fort Wayne, Indiana, but 100 miles distant they sold for 60 cents. Some little lions were eating up the hard earned substance of thousands of people.

In a city in the North West when the nearby farmer was getting 60 cents for his wool, yarn spun at small cost was selling for \$2.50—little lions somewhere thereabout also!

In May 1917 when Mr. Hoover became the head of the Food Administration bureau flour was selling in a city not far from Minneapolis at \$17.60 a barrel, while over in England flour made from the same wheat that was turned into flour in Minneapolis was selling for \$8.20 a barrel. Later, under government price-control, though the farmer was then receiving twice as much for his wheat as he received in May 1917, flour sold for \$10.60 a barrel. The price of barley was not controlled as the price of wheat was; it could be bought at elevators in the Northwest at that time for 93 cents a bushel; the market price of wheat was twice that, but the retailer had to pay \$14.60 a barrel for barley flour, four dollars more than for wheat flour.

There has been for several years an outcry in this country against the great combinations—the trusts. But there is need that people get awake to the fact that there are small combinations that are taking unnecessary toll from them—not only in time of war, but at all times. They have to do it in order to live, they claim. And that claim is worthy consideration. We do consider it, we shall consider it; but just now note the facts.

There is no longer any competition in business—none worth speaking of. Every line of business has its fixed prices. Grocers establish their prices, druggists establish theirs; the plumbers theirs; the dentists, theirs and so on to the end. State Commissions determine what "public service" corporations shall charge and refuse to let an undue number enter any territory, but all other lines of business run rampant as to number, and are wholly without restriction. All must live; and not only that all think that they must much more than live—that they must gain a competency—to say nothing about wealth. In one way or another each trade fixes its prices. If, in their judgment, they are not high enough, they boost them.

Surely every thoughtful man and woman must conclude that some different method must be worked out. There are many lines of business, and some professions also, just as much needing control as public service corporations. And they will be controlled ere long as those corporations are, or our industrial system will be wholly altered.

We heard a layman say the other day of a certain minister, say it deprecatingly, that he was "carried away" with socialistic ideas. Well, it is high time that ministers and laymen everywhere were more "carried away" with such ideas than some of them are. We happen to know that the minister mentioned was "carried away" only so far as to take the position that every Christian must take some day.

There is far more danger today in the individualism of many people than there is in extreme socialism even. What those who are holding on to the old individualism so determinedly should do is to lay to and help to guide to a socialism that is not extreme, to some form of industrial democracy, to a real and brotherly co-operation, to something in accord with the principles and teachings of Jesus.

"A DAY OFF ON MAKING PROFITS FOR THE BOSSES."

The quoted words which form the caption of this article are from resolutions adopted recently by the Chicago Federation of Labor calling for a general strike in that city on the first of April for the purpose of aiding the new Labor Party, formed not long ago in Chicago. In an article on "The Labor Situation," the New Republic says: "That phrase sounds a new note in the slogans of conservative unions affiliated with the American Federation of Labor. The leaders of the Chicago Union are not of the Pacific Coast type. For years they have kept the safe balance between the extremes of conservatism and radicalism in the convention of the A. F. of L. They have been accustomed to argue their case in the terms of the 'class war.' They have been advocates of collective bargaining of co-operation between employers and workers; not opponents of the wage system. When they begin to talk about taking 'a day off on making profits for the bosses,' it is reasonable to infer that that discontent with existing industrial conditions is crystallizing into a militant class consciousness even among conservative American workmen."

There are many things going to indicate that collective bargaining, which many employers now realize must be conceded everywhere, will not satisfy the working people very much longer. They do not care to be hirelings in any sense.

The desire to be wholly free has been growing long time, and has met with response from not a few reformers in the higher walks of life. Last year there was published in England the life story of Albert Grey, "Fourth Earl Grey." Bryce has said of Earl Grey: "No more beautiful or loveable character has adorned our generation." Lord Milner said of him: "He had a record of public service of which any man might be proud. But it is entirely dwarfed by his personality."

His religion, free of dogma and free of intolerance, has been summed up in two words that were often on his lips, writes his biographer—"disinter-

ested service." "He believed that such service rendered to humanity and consecrated by love of God, was the very heart and center of Christianity."

Earl Grey's biographer, Harold Begbie, informs us that Arnold Toynbee gave him a living interest in social reform, and that Mazzini, the Italian patriot, to whose works Toynbee introduced him, fired him with an enthusiasm for a better world.

Earl Grey once named as the four greatest benefactors of democracy: Christ, Milton, Mazzini, Darwin.

It was from Mazzini, Earl Grey told his biographer that he received in the following words his clearest marching orders as a social reformer:

"You were first slaves, then serfs. Now you are hirelings. You have emancipated yourselves from slavery and from serfdom. Why should you not emancipate yourselves from the yoke of hire, and become free producers, and masters of the totality of production which you create?"

Earl Grey was wont to speak of this as Mazzini's "ladder of evolution," and of what he himself called it, "Man's ascent from slave to serf, from serf to hireling, from hireling to partner."

Mr. Begbie says that "to Albert Grey, poring over his Mazzini as a religious pores over his Bible, this passage which looks back upon man's past and then forward to his future was a political inspiration which had all the force of reason and all the sanction of holy scripture."

The day is drawing near when men will take more than one day off on making profits for the bosses. They will take all days off on such profits. Industries will always have managers, but they will be allowed only a fair reward. This equitableness will be, whether we have collective bargaining under a wage system, industrial democracy, or socialism. There is an eternal, God-given principle working for equity.

GUILD SOCIALISM.

Guild-Socialism is something which bids fair to have much more consideration soon than it has ever had in the past. The idea originated in England. Bishop Gore of Oxford stated when he was in the United States recently that the program of the British Labor Party and the recommendations of the Anglican Church Committee on Industrial Problems, composed of archbishops, lean toward Guild-Socialism. Sir Bertrand Russell has declared for it.

A recent number of the Churchman, a New York publication published in the interests of the Protestant Episcopal Church, contains an article on Guild-Socialism, written by Father Paul Bull. He says that though in England and the United States political freedom has been by the democratization of politics, we have not yet obtained in either country economic freedom.

Father Bull expresses the conviction that State Socialism is more and more held to be inadequate.

His judgment, whether well based or not, is that the state might prove as much a tyrant as the individual capitalist; and that the machinery of State Socialism would be captured by the plutocrat.

Stating that various schemes of reconstruction set forth in England have failed to satisfy because they involved only the improvement of the capitalistic system, Father Bull expresses the conviction that "God is calling us to a new venture which will eradicate the root of our social disease." The National Guilds, he says, find that root in wage-slavery. As to this he writes:

"The essence of wage-slavery is that it abstracts labor from the laborer, treats labor as a commodity to be bought and sold, and so countenances traffic in labor, while it no longer permits traffic in man. The chattel-slave was provided for in sickness and health, in employment and unemployment. The wage-slave is at the mercy of the employer, who may manipulate an industry solely with a view to prices and profits, and with entire disregard for labor. The wage-slave has political but not economic freedom. He must go where employers want his labor, and work under conditions over which he has no control, in obedience to foremen whom he does not choose, and who may be utterly indifferent or utterly hostile to his interests. In selling his labor he practically sells his freedom. The result is a soulless system in which personality is crushed, and all pride and joy in work is stifled. It is most remarkable that in England at the present time labor unrest is not due to material but spiritual causes; it is not merely a demand for higher wages and better conditions, but for the recognition of personality. The wage-system makes one class of men merely the means to the ends of another class; it degrades and wastes labor by poverty, overwork and insecurity; it corrupts the wealthy by luxury, idleness and the wielding of irresponsible power."

The following is a bare outline of the Guild System:

"1. The object of the National Guilds League is to abolish the wage system and to establish self-government for industry, through a system of national guilds, working in conjunction with the State.

"2. The State would take the place of the capitalists, buying them out by guaranteeing them an income for a period of years.

"3. The State, while retaining ownership of the capital so acquired, would lease it to the guild for each particular industry.

"4. There would be two kinds of guilds:

(a) Civil guilds consisting of existing civil services, the Army, the Navy, the whole personnel engaged in education, the public health services (including the medical profession.)

(b) Industrial guilds, which would arise out of the Trades-Unions of today, and include everyone who was engaged in the industry, both brain and manual workers.

Outside the guilds would be a number of occupations not susceptible of guild organization—journalism, art literature, etc., whose members would live and work as they do to-day.

"5. The State would represent the consumers who own all the capital and means of production. The guild would represent the producers who manage every detail of the industry, pay, hours of labor, holidays and promotion. The consumers would be represented by the State in Parliament and Municipalities and the producers in the Guild Congress. The smooth working of the plan would depend on a balance of power between the two. The State would make its demand on the guild for what it needed, and supply capital for the expansion of the industry. The guild would pay an annual tax to the national budget in lieu of rent, and would have the entire control and arrangement of wages, hours of labor, election of foremen, managers, and all in authority. The Guild Congress would negotiate with the State on behalf of the guilds in fixing taxation, prices and other matters affecting both producers and consumers. It is of supreme importance to keep steadily in mind at every point under this system that most consumers will also be producers, and all producers will be consumers; so that the State and the Guild Congress do not represent two hostile classes, such as Capital and Labor, but in the main two aspects of the same persons, e. g., the worker on the railway is a producer in the matter of transit, but he is a consumer in the matter of food supply, housing etc. This will be the best security for the harmonious working of the system.

"6. In matters of dispute, each guild will retain the power to strike, and the State in conjunction with the other guilds will deal with it by a just and righteous judgment, and raising the tax on the offending guild, and in the last resort by cutting off supplies."

In the article by Father Bull the advantages of the Guild System are set forth substantially as follows:

(1) Freedom will have penetrated our economic and commercial, as well as our political life. (2) Personality will be honored; the worker will no longer be merely a hand, but a partner in work. (3) The chief motive of the worker will be service, not selfishness. "This fundamental change of motive will transfigure the whole moral and spiritual nature of man and make Christian brotherhood among men and nations more possible than it is at present." (4) Creative and inventive energy will find more free expression. Countless millions will take a pride in their work who cannot do so now. (5) The whole enormous class of parasites, with its consequences of slums, poverty, overwork, underpay and preventable disease, will be swept away. A new social era will be inaugurated.

To confess a sin in prayer is the best way to learn to hate it, and find power to conquer it.

DR. JOWETT EXPRESSES PROFOUND DISAPPOINTMENT WITH CONDITIONS IN ENGLAND.

In a sermon given in London on one of the Sundays in February, the Rev. Dr. Jowett, one of the world's greatest preachers, expressed disappointment with existing conditions, in these words: "If you look around today—and ever since the armistice—would you be persuaded to believe that we are going to reconstruct our life on the double basis of piety and fraternity? Are the British people eagerly and reverently exploring the mind and heart of God, so that they may obtain sufficient vision and light to reconstruct their common life? I for one am profoundly disappointed. I did believe that after those terrible and desolating years there would be a more urgent and hungry inclination towards God. I don't see it. I thought we should be dead weary of the old cisterns—broken cisterns which can hold no water, and that we should be turning to the well of salvation. I expected that we should be terribly tired of things, and that we should want more of the Spirit. I expected that God would be greatly worshipped, and that piety would be coming back to her sacred nest. Do you think we are seeking God, and that there was more piety than there was four years ago? I don't find it. I was expecting a more eager and a more passionate fraternity."

The London religious paper in which we find report of Dr. Jowett's sermon indicated missions at this point, and then continued to quote him as follows: "We see around us grievous wrongs, irritating and humiliating wrongs, which compel men to strike in order to get their wrongs righted. We also see men who have no wrongs at all, who cannot even state their grievances, and who are ready to inflict wrong on others. Because of misunderstandings which ought to have been settled in a day, and would have been so settled under the rule of fraternity, the life of an entire community has been dislocated."

Dr. Jowett then expressed it as his own serious sober judgment that the absence of a fine fraternity was due to the absence of a profounder piety, and that people would not find one another until they had found God."

At one point in his sermon which was on "The House Built on a Rock," Dr. Jowett remarked: "The spirit of fraternity is the spirit of love. It walks abroad in the sermon on the Mount in most marvelous kinships, in strong and delicate service. In these times of strikes and disputes, love is not going about caressing its own hands. It goes among masters and workmen like salt and like light."

"Is there no greater good than health and ease?
Is there no deadlier enemy than death?
Is God a dream to deal with as we please
And life only the drawing of our breath?"

THE MESSAGE OF THE CHURCH IN THE NEW ERA.

An Address by Dr. Raymond C. Brooks at the Inter-Church World Movement Conference in San Francisco.

What is the Message of the Church in the face of the unprecedented possibilities of this new day? Certain things concerning it are so manifest that they need only to be stated to be realized.

To begin with, it is clear that today, as in every other day, the church has an important word to say to the individual concerning his personal relation to God and concerning his personal relation to his fellows. As long as men are living for the wrong things there will be need of the call to personal repentance; as long as men are drifting there will be need of the call for decision and the challenge to surrender their lives to God in obedience to Christ, for men do not drift into the Kingdom of God; as long as men sin and suffer the church must warn, enlighten, comfort and strengthen the individual. We can get the Holy City only through the Holy Citizen. We can get the Kingdom of God only through men and women who respond to the spirit of God. There is permanent need for personal evangelism. The message of the church must be no less personal, but must not be simply personal.

But beyond this constant call for individual repentance there are certain factors of our faith often obscured and sometimes forgotten brought into relief by the war, and it is becoming evident that the emphasis in her message must be the sore points in our life, at the place of deepest need. If a man is suffering with smallpox it will not do to treat him simply for a weakened constitution; he needs a remedy for smallpox not simply something to build up his constitution.

Can the religion of Jesus help us to solve our personal problems so that a man who is restless and unhappy can find the peace of God? More important than to believe that Jesus could quicken into life the body of a dead man 2000 years ago, is it to believe that by His spirit He can kindle into life the troubled soul of a man living in San Francisco today. If the ideas and the ideals of Jesus will not help to settle our personal problems, our business problems, and our political problems then at these points we must frankly abandon the attempt to apply Christianity and cease to call ourselves Christians. If they will work then we must make a more far-reaching and thorough-going application than has ever been tried before. Has Christianity failed? In certain large sections of life we must admit either that Christianity has failed or that it has not been clearly understood and interpreted; or that it has not been honestly and adequately tried. Take, for example, the world of international relations. By common consent the non-Christian world, so called, has suffered pitifully through the commerce of the Christian world, so

called. Prior to 1905, 22,000 tons of opium went into China annually. This abominable traffic came to an end only after China besought Great Britain to stop it. When it was ended the United States lost no time in joining with Great Britain in pressing upon China the cigarette as a substitute. The British-American Tobacco Company has distributed free millions of cigarettes to cultivate popular taste, advertising as its slogan "A cigarette in the mouth of every man, woman and child in China."

The treatment of non-Christian people who have come within our gates has been in certain respects nothing less than shameful. Mr. Taft has cited the cases of fifty Chinese who have been murdered by American mobs, and of 120 others who have suffered ill treatment and loss of personal property without redress. Or recall the fact that this war has been a war of so called Christian nations. A so called Christian nation instigated another so called Christian nation to pick a quarrel with a third so called Christian nation and to refuse any reasonable terms of settlement. This led a fourth so called Christian Nation to mobilize its forces, whereupon the first Christian nation declared war. And so it went on until twenty-three nations were engaged in the war, all but four of them called Christian.

Before the United States entered the war forty-six million Protestants were fighting against forty-five million men of like faith and sixty-two million Catholics were fighting against sixty-three million Catholics. That is to say, Christianity either has failed or it has not been tried in these relations. If we admit that it has not been tried in these particulars then it puts upon us enormous responsibility to see that its message is understood and that it is applied. If Christianity is equal to the task of christianizing these relations it is because it embodies principles that are true not only for a single race but universally. That is to say, our great task is to christianize our international relations and to internationalize our Christianity, for it must be admitted that the attitude of non-Christian nations is decided not by our doctrine but by our practice.

The same thing is just as manifestly true of the industrial world. It is at this point that Christianity, is being put to the most severe test, and that her message is sorely needed. The passionate cry for justice is heard today in every land; not in Russia only, or in Germany but in England, France and America is the feeling widespread and deep seated that our present social order is essentially unjust. However widely we may differ in our judgments from those who raise this insistent cry it is neither wise nor just for us to refuse to listen to it.

In the face of these deep and urgent needs what is the message of the church? Christ is the message, not simply the messenger. In all four realms in which men are compelled to live He has the word to say which we need to hear and heed. First. In the Moral World. Whether the now famous article in the "Atlantic Monthly" by Dr. Fosdick is

correct or not in stating that the best men in the army think of the righteousness of the church as largely a negative affair; "anti-cards, anti-smoking, anti-drinking, anti-theatre, anti-fun on Sunday," it is nothing less than tragedy that this impression widely prevails, for though, as Dr. Fosdick points out, we may well fight against some of these things and be on our guard against others, to neglect righteousness, justice and mercy for these things is to tithe mint, anise and cummin, while we neglect the weightier matters. The message of the religion of Jesus needs once more to be interpreted in terms of a vigorous righteousness, of heroic self-sacrifice, of sacrificial service. The noblest word in the moral world is the word 'Christ-like.'

Second. In the Social World. Christ in his spirit and attitude furnishes the solution for our social perplexities. He is our peace. There is nothing for us to do in our relations with men, and there is nothing for groups of men to do in their relation to each other but to learn to love each other with an intelligent, righteous, self forgetful love, the love that insists upon righteousness; that seeks to understand the other man and that will spend itself unremittingly in service.

Third. In the Intellectual World. Here again Christ is our message. He is the Word of God to us. How little we understand the spirit of Jesus if we spend time quarreling over theories about Him while we refuse to obey His Spirit. He has projected certain great ideas into the thought of the world by which our thinking must ultimately be determined, for ideas are indestructible. Once a right idea rises full and clear above the horizon some day it will translate itself into life no matter how far off the day may be.

Here are four ideas of Jesus by which our thinking must be determined.

a. Fatherhood of God. A fatherhood all inclusive that will not be overcome by discouragement until he hath set justice on the earth.

b. The Kingdom of God into which men will come from the East and the West, and the North and the South.

c. Eternal Life. A life in which we even now begin to share, the peace and power and purpose of the eternal spirit.

d. The commanding authority of Christian experience.

Fourth. In the Spiritual World. The highest vision of spiritual realities ever given to man shines clear and radiant in the life of Jesus.

How now shall the message be delivered? The sore point in the Church's relation to her message is not on the side of theory but in practice. The difficulty in our time is felt where ideas and conduct intersect. If the church is to declare her message she must exemplify the message she declares. A divided church cannot greatly help a divided world. We cannot successfully preach co-operation if we continue to practice competition. A

self-seeking church cannot interpret the meaning of sacrifice. A church that does not seek to exemplify the spirit and the aims of Jesus cannot successfully interpret Him to men. The message of the church must become an incarnation if it will be a redemption.

THE CHURCH AND INDUSTRY.

By E. P. Dennett, Pastor of Trinity Methodist Church, Berkeley.

(Given at the Inter-Church World Movement Conference in San Francisco by Dr. E. P. Dennett, Chairman of The Commission on "The Church and Industry.")

It is increasingly obvious that the industrial question is one that concerns everyone in whom the church is interested. The people with whom we have to do are more inevitably and constantly influenced by the industrial situation than by any other one thing that touches them.

Never has the social unrest been more acute or more perilous. One side calling themselves the proletariat assert their sole right to control and their determination to rule. The other side representing the employing group assert their determination to continue in control while the rest of society sits anxiously by deeply concerned about the ominous situation.

The existing industrial unrest is by no means altogether the result of agitation by demagogues, though demagogues are endeavoring to use it to further their own purposes. It is fundamentally a natural result of the growth of the Christian conscience and the Christianization of the human heart.

The church has a duty. It can not shirk. It can not be silent. It must think and speak and act if it would be true to its Master and the spirit of the age.

The industrial word—capital and labor, employer and employee—is an integral part of human life and as such must pass the Christian test and stand or fall by that test. Any part of the system that cannot meet that test must pass away.

The first task of the church is to develop an industrial conscience. Conscience is a matter of growth. Only slowly did the moral judgment of Christendom become Christian enough to see that slavery could not stand before Christ. Only slowly is an industrial conscience beginning to be. Only slowly did we reach the place where we discovered that the industrial world held any ethical problems. There has been, heretofore, no industrial conscience. Without compunction the strong have oppressed and crushed the weak, and the shrewd and unscrupulous have taken advantage of the folly of the ignorant; and some men have grown rich and great while others grew poor and weak. These things have been done, not in violation of a conscience which condemned, but with no more idea

that any moral question was involved than a cat has when it plays with a mouse.

The feeble, new born, industrial conscience is just beginning to speak. Bad men are feeling uneasy, and good men are becoming greatly distressed over the condition in which they find themselves.

This situation throws a new burden upon the church. It must insist that business exists ultimately to make men. Products are secondary. A business that is efficient in making products of a high grade and in great abundance but ruins men in the process, making the controlling group heart-

Industry.") less and the laboring group hopeless, is to be marked as inefficient, and must be overhauled and reorganized, so that it will make not only products but men.

Industry must also have a heart. This will not be weak and sentimental pity that tolerates idleness, inefficiency and slackness and treats them as though they did not exist. It must be business-like in its insistence on industry and efficiency. The greatest reward must always go to the most industrious and most efficient. But back of all of its business-like insistencies must be the lofty purpose and compassion of Christ for men.

In working out toward this industrial conscience and heart, the church will favor every practical step toward better conditions of toil and more just and amicable relations between employer and employees. It will favor the more democratic control of industry, though it cannot predict just what form that democratic control will take in the coming days. This it will do, confident that the war to make the world safe for Democracy will not be finally won until the man who invests his life has as real a part in the control of industry as the man who invests his money.

The sins of the age are in a large part industrial and commercial. The new revival must candidly take account of this outstanding fact. There can be no great sweeping revival that does not take such an account. The new revival tarries long waiting for such an account to be taken. The old time evangelism is climaxed, not so much because of reactionary theology and outgrown methods, as because men are beginning to feel the moral incompleteness of the demands it has made.

An adequate morality for this day must demand the Christianization of the heart and conscience of industry. Capital and labor in all their organization and lack of organization, in all their relation to society in general and in all their inter relations to each other, must become Christian. The new revival must proclaim that men must industrially repent if they expect the blessing of God's presence and power and permanent prosperity and peace for all.

The church must co-operate with all men in either the labor or employing group who are standing for Christian illumination and the Christian solution of their difficulties. It must condemn as blind folly

all solutions that are not Christian or anti-Christian. It must urge all men by a careful study of all facts to seek that Christian illumination.

The programme of Jesus is the only one that can be accepted by all parties. Only as they get close to Him will they get close to each other. Only as they get His spirit can they work his programme successfully. With His programme and spirit there are no insoluble problems.

This age has intellect enough, inventive genius enough, organizing ability enough to cure all social ills, and turn industry from battle to brotherhood. The fulfillment of the dreams of Prophet and Revelator wait now only on the coming of the spirit of Christ into the hearts of men as they go into the days work. We were never so near to the answer of the age-long prayer, "Thy kingdom come, thy will be done on Earth as it is in Heaven."

THE CHURCH AND THE LABOR QUESTION.

By Charles Sydney Price.

Some time ago I was invited by the Central Council of the City of Oakland to sit on a Board of Arbitration, organized by that Council for the purpose of attempting to restore harmonious relations between the employers and employees of the various shipyards. In this article I shall attempt to give the facts that have come to my attention regarding the alarming conditions that exist, and also to offer, in part, my belief regarding the solution of the problem. In order to do this I shall divide this article into three parts, dealing first with the side presented by the owners of the yards, second, the case for the men employed, and third, the position of the church. First then we shall take the case of

The Employer.

Some time ago a board of arbitration was organized in the East for the purpose of hearing the arguments of both capital and labor about the numerous questions that had arisen regarding working conditions, wages, and hours in the various shipyards of the country. This Board, known as the Macy Board, made certain proposals in the matter of adjustments, and those proposals, being accepted and signed by both capital and labor, became a contract governing the actions of both sides. The first part of this contract dealt with a wage schedule. The second part fixed conclusively the working hours of the men employed and the document was duly signed by all parties concerned. This contract has been broken so often that it is absolutely impossible to restore the conditions that would make possible a resumption of labor on the principles and terms enumerated in the document. So the fight is on. Bolshevism is running wild and the movement is growing every day. Radical leaders have appeared, waving the red flag of revolution insurrection and anarchy, and thousands of men are wildly applauding the fiery eloquence of these disturbers of the public peace. Only a week or

two ago thousands of men gathered in a large building in the city of Oakland, where there was a noticeable absence of the national flag, but a prominent display of the red banner of Bolshevism, and heard speeches that would have landed the speakers in prison had the same statements been made a few months ago. A quartet was introduced and sang the Red Flag song and the great crowd thundered an applause of appreciation. I have in my possession a document, distributed on the streets of Oakland that says in part: "Workers awake! Take your own! Why will you slave when the warehouses are full. Their contents belong to you. The war is over and we dare speak and will bring to trial the mercenary government that plunged our nation in a sea of blood. Our government is not of the people." These men over their own signature agreed to work a forty-eight hour week, then repudiated the contract and demanded a week of forty-four hours. The employer served notice that every man who refused to work on Saturday afternoon making a full forty-eight hour week would be dismissed, and the result is that six thousand men are idle on the Oakland side of the bay alone. The employer maintains that there will be no negotiations as far as he is concerned until the men are willing to abide by the terms of the Macy Act, and this the men absolutely refuse to do. The employer charges the men with bad faith, with breaking the contract and repudiating their own signed agreements, and he has resolved to stand firm on the ground that no man be employed who violates the letter or spirit of a signed contract. It is unmistakably true that there is growing day by day a wide gulf between the capitalist and the man of labor's ranks, and it is also true that an intense hatred is being generated, that will sooner or later find expression in violence if it is not curbed. The movement of systematic, careful preparation for the day of conflict has been going on for years, and now the workers are rallying to the call of industrial freedom as the Scottish clans responded to the call of the Highland chief. Both sides realize that the question has to be fought out sooner or later, and now the battle ground of industry is being cleared and both sides are preparing to fight to the end. Strike after strike has been organized, some being successful from the standpoint of the men and others ending in failures; but each succeeding strike has only added to the agitation and feeling and the men claim that no strike is lost if it adds to the growing power of industrial discontent. The employer maintains that wages are higher than ever before, that working conditions are better, and that the majority of these strikes are the result of the agitation of men who are un-American and disloyal, and that the agitators in a large number of cases should be deported on the ground that they are a menace to the public peace and safety. Let us look for a while at the arguments advanced by the employees.

Down Among the Men.

Come with me if you will down to where the power that drives our industrial machinery is generated, down to where men swarm like flies over the massive skeletons of ships, down to where the hum of machinery and the thundering of trip-hammers deafens all unaccustomed ears. They are there by the thousands, men who toil and labor, men who love and hate, representatives of that part of all humanity known through history as the common people. Out of this seething mass of humanity we might find a man who would tell us in his own way what is in the heart and mind of labor; why the necessity for these constant strikes, and perhaps sense from his conversation what is the true significance of that thing known as industrial unrest. This is what he says: "I am a man who toils, and of course I feel for the pal of mine who toils. We are fighting for a square deal, for a chance to get out of this life some of those things that we believe life should give us. Over in that office in front of a mahogany desk, with his feet on a carpeted floor, sits the boss, the man who owns this yard and all these tools of production, the man who owns me, and thousands like me because he has the power to relieve me of the right to work and support myself and family. That man has an enormous income. That man drove to that office this morning in a limousine. That man is a member of the class that will give a dinner to poodle dogs, when children are unclothed and illfed in the alley down on life's other side. That man can deprive me at a moment's notice of my God given right to work; that man owns me and I am a slave in the power of that enemy of the common people known as the wage system. Who produced that man's wealth? Who makes possible the enormous dividends that the magnates of these great corporations cut every year? Why, we are the fools who toil and slave and sweat and groan to produce his wealth; he takes from us the product of our labor and gives us enough in return to live today so that we can return and produce more wealth for him on the morrow. And we do go back, thousands of us, back and back again until our day for producing wealth is past, and we are thrown out of employment, out of the right to work and live, because we have committed the crime of being old. The boss owns the tools of production. Because he owns the tools of production he is enabled to reap the harvest of our toil. We create capital because labor is even more essential to the production of wealth than is the ownership of the tools of production. If it is possible for an individual to become wealthy because he has come into possession of these things, why cannot the ownership of them be vested in the government, and let that government be really representative of the common people. **Labor does not ask for more than it produces, but we do claim that all men are entitled to what they produce, and no more.**"

Our informant looks at us closely for a moment to see if we can grasp his point of view and then continues: "You see that ship lying yonder in the ways? Down in the bowels of that monster, men are working in places that are so confining that there is not even room to turn. Men lie for hours in cramped positions with the thundering of trip hammers and the driving of rivets roaring through their heads like the noise of many Niagaras. Boys and men are catching white hot rivets in small iron pails with wonderful dexterity. Those rivets are thrown for ten, fifteen and twenty feet, sometimes over the heads of men working below, and sometimes those rivets fall. Those giant derricks don't always hold and there is many a death down here that never is announced in the newspapers of the town. The men do not object to working, but they do object to working by the thousands under those conditions when somebody else runs away with what they produce. We struck for a forty-four hour week. Yes, it was in violation of our agreement, but the bosses broke that contract first in refusing to give us our back pay coming to us under the retro-active Macy act, and they are to blame. What time has a fellow to buy a suit of clothes, or take the wife and kiddies on a trip down town when he works six full days a week? We come out of these yards at five o'clock, dirty and greasy and grimy, and generally we are hungry too, and there is no shop open by the time wife has the dishes cleared away. So we take Sunday to go to the country, and get a breath of pure air, and it really amuses us to hear the parson sometimes holler his head off about Sabbath desecration and such things when so few of them really know. So we figured we had a right to lay off one afternoon in the week, and we asked the boss to give it to us, but he figured that his profits were of more importance than our happiness and health and so he turned us down. Well we took it, in spite of him, and here we are in the strike. We admit that all industry will need a guiding controlling mind, just like the country needs a president, but that man will soon be chosen by us to fill that position because of his adaptability for the work and not merely because he was placed there by the accident of birth. Of course some men will possess more than others, because some men are naturally saving and thrifty, and these men should never be denied their possessions, but what they possess must always be what they have produced. All we ask is what we produce and we maintain that it is wrong for industry to be perpetuated on a system of virtual wage slavery."

That is the talk that you hear on every hand and side. Around labor headquarters, in the yards, wherever the sons of toil congregate. In the wild enthusiasm of meetings, where the blood is heated to fever pitch radical statements are made that are deplored by the conservative element of union labor. In the city of Cleveland less than a month ago posters were displayed on the billboards in

the streets calling upon all workingmen to "join the revolution." Things that were whispered a few months ago are now proclaimed from the housetops, and the movement is taking tremendous proportions.

Attitude of the Church.

What then, should be the attitude of the church in the face of these things? One thing is absolutely sure to the student of sociology, and that is that there is a great and radical change coming in the social system. In the grand march of mankind from barbarism to civilization, the pages of history clearly show the gradual working out of the rights of the common people both by revolution and by evolution. Cromwell and his Ironsides were the result of a spontaneous combustion of public opinion against the prevailing system of autocracy. Charles the first had to go because he was in the way of the onward tread of humanity along the highways of progress. The feudal system fought hard even in its dying days for life, but the sun of enlightenment shone through the clouds of ignorance and the world remembered that God was in His heaven and the system had to go, and then the world possessed its first Magna Charta. National autocracy threw itself in the way of the advancing spirit of democracy and defied it; there was a terrible struggle but democracy came from the field of battle wiping the blood from its sword victorious over the princes of autocracy, and some kings and czars and kaisers had been proclaimed no more. The next great war is the war between capital and labor on the battlefields of human industry. I am confident that out of the conflict there will arise a new social order—in the experimental stages at first, but destined under the providences of God to be more typical of His kingdom than any previous order that this world has ever known. I believe that this industrial fight will be won in my time or at any rate in this century. I believe that the one great outstanding fact as to whether this war shall be fought on the lines of evolution or be won by the blood of men in the throes of revolution is the question of leadership. I venture to submit that it is my opinion that the church is face to face with a very grave and serious problem, and that the question involved is the power of the church to go before the world and proclaim that we can find a solution to this problem—a solution based on equity, justice and righteousness in the teachings and spirit of the Man of Galilee, who ministered to the common people in the days of the long ago. Dare we apply, or attempt to apply, the social teachings of Jesus to the industrial life of today? Dare we insist that the basis of commerce and industry shall be a practical exemplification of the time, then I submit it is a failure. If Christianity Golden Rule? If Christianity has no solution to this problem, perhaps the greatest problem of all has a solution and we do not apply it, or we dare not apply it, then I submit we shall lose the Spirit of God as well as our souls. If we have a solution

in the teachings of the one who trod the hills of old Judea and we do teach it, preach it and live it, then I maintain we are bringing about the time for which we have so often prayed when we have said "Thy Kingdom come, Thy will be done on earth as it is in Heaven." This question is not academic, it is practical. We have looked at the labor question as we would examine a painting or the marble fresh from the hands of the sculptor. We have read books about the men, but do we know the men? We have read with horror of the Red Terror in far away Russia and trembled as we thought of the chaos of Poland, Bulgaria and other nations of central Europe. We have watched the passing of the British land laws and heard the murmurings from lands across the seas, but have we got yet into the heart of the working world, with the Christian message of an abiding peace?

Does the church enjoy the confidence of the masses of the people, or is there a reason for the crowded theatre and the empty church? Some time ago I was stopped on the Bowery in New York by a little girl who asked me for a penny to buy bread. I looked into her blue eyes, almost hidden by the dirty, tousled, unkempt head of hair, and glanced at the bare feet on the cold sidewalk. I asked her where she lived and in reply she took me to the steps that led to the basement of the Bowery bank and showed me her bed of rags and sacks. I thought of my own little one, just her age; and of the night I had left home when I had tiptoed to her room and kissed her face and curls as she lay in sleep on a snow white pillow. The Bowery waif disdained knife and fork and ate with her bare hands when we went to a nearby restaurant; and the Jewish clothier smiled as he fitted her to a second-hand coat. He told me he was amused because I was spending my money on her. "There are thousands like her in the city" he said. That night I waited on the men in the breadline and not only men, but women, with the gaunt look of poverty delineated on the face. I told myself that something was wrong, somewhere. Then I remembered that one man that year had cornered wheat, and that the granaries of the middle west were bursting with the weight of grain, let out little by little at extortionate prices while the women of the Bowery and the Ghetto stood in a bread line blocks long. Then came the winter and the news of the big profit, and I was nauseated when I read that a part of those profits had been given to foreign missions. I am not charging that this is the spirit of all our churches. I am simply stating facts and am asking the question as to whether or not there is in our bible, our faith, our understanding of the teaching of Jesus anything that will help us and them. I believe there is. We have got to democratize industry, and the church must lead the way, because Jesus, the first great world citizen clearly enumerated the principles of government of the people, for the people, by the people, not only as the law of God in a civil democracy but in the

realms of industry. We must stop asking ourselves how to bring the people to church, and we must take the church back to the people. We must preach the doctrine of evolution against the evils of revolution. Revolution is a tornado that sweeps all before it—and uncontrollable; and death lurks in its wake. It is the child of hunger and poverty, and generally increases the number of its kind. It is to be hated, to be shunned, to be despised. It aims at the same thing as evolution but goes astray because of its methods. Evolution is the breaking of day over the eastern hills. It is the gradual dispelling of night, of the forces of gloom and oppression, by the power of enlightenment and education. It is the march of progress down the highway of life toward the millennium; it is the spirit of God moving in the affairs of man reminding us of divinity and of the divine purposes in life. It is Jesus standing in the midst and saying to us as we stand in front of this great problem, "Be ye not faithless but believing." Now is the accepted time for our opportunity. Now is the day of the worlds' industrial salvation. A wise and safe and sane leadership will guide the masses of the world past the dangers of revolution into the channels of evolution and law, that will lead to an industrial democracy, the desire of a working world! And if the church will not lead, then who will? A great coast wide strike is now being planned. Demands have been made by labor, and capital has refused to negotiate with the men. Even if the men return to work the question is not settled. Let us avail ourselves of every opportunity to become informed as to the status of affairs. Let us face the problem fearlessly, in the spirit of one who came to minister, and then ask ourselves the question "What would Jesus do"; then go in His spirit, supported by His grace, to preach the gospel of His kingdom to the heart of a waiting world.

THE VOICE OF THE LORD DEMOS.

Fools! that know not from day to day, from hour to hour, if ye shall live,

And yet will snatch from each other the things that I have showered among you.

For I will have none that will not open his door to all, treating others as I have treated him.

The trees that spread their boughs against the evening sky, the marble that I have prepared beforehand these millions of years in the earth; the cattle that roam over the myriad hills—they are thine, for all my children.

If thou lay hands on them for thyself alone, thou art accursed.

* * * * *

For just as inasmuch as thou hast shut thyself off from one of the least of these my children, thou hast shut thyself off from me.

I the Lord Demos have spoken it, and the mountains are my throne.

A GREAT ADDRESS BY CHARLES E. JEFFERSON, PASTOR OF BROADWAY TABERNACLE, NEW YORK.

Reasons Why a League of Nations Appeals to Christian Men and Women.

A mind penetrated by the spirit of the Christian religion is naturally hospitable to the general conception of a League of Nations. A man versed in the life of Jesus of Nazareth and accustomed to breathe the atmosphere of the New Testament is predisposed in favor of a scheme so idealistic and so practical. He may find himself in opposition to sundry details of various proposed plans, but to the general idea of a League of Nations he will forthwith give his hearty assent. Such a proposal falls in with the general temper and intention of the teaching of Jesus Christ. Christianity is wide visioned. It carries the world in its eye. It assumes that "God has made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bound of their habitations." In other words, all nations are the creations of the Almighty, under his guidance and care, working out in their various ways the far-reaching plans of the Eternal Wisdom. * * *

Among the things which Jesus commanded his disciples was the duty of keeping their hearts free from the love of dominion. The spirit of domination in the first century was rampant, and everywhere it worked mischief and disaster. "Ye know," he said, "that the rulers of the nations lord it over them, and their great ones exercise authority over them. Not so shall it be among you. But whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your slave, even as the Son of Man came not to be served but to serve and to give his life a ransom for many." A Christian nation is a nation which has the mind of Christ. The mind of Christ is a brotherly mind, finding its supreme satisfaction in serving others. The New Testament holds before us the ideal man, and that man keeps saying to all the generations: "I am among you as one who serves."

A Christian man knows therefore that all boasting of military or naval or economic supremacy is anti-Christian; and that all ambition in any nation to dominate either the land or the sea is perilous, and that every plan for the aggrandisement of one nation at the expense of others is born of a spirit which unless curbed will eventually tear the world to pieces. He will be in favor of any scheme which promises to hold this spirit in check.

The religion of Christ is exceedingly solicitous for the well-being of the little and the weak. "Despise not one of these little ones," is a sentence of the Master which made a deep impression on the minds of all who heard it. It was spoken with unusual solemnity and passion. The soul of Jesus always flashed fire in the presence of tyranny imposing its will on helpless weakness.

He was everywhere and always the protector of the weak. Men who came the nearest to him were filled with passionate concern for those who were unable to defend themselves. "Support the weak," wrote the first great Christian preacher in the oldest Christian document which has come down to us, and that sentiment runs like a strain of celestial music through the whole of the New Testament.

A Christian nation true to its better self will always be careful of the weak. Little nations can not be trampled on with impunity, any more than can little children. "Woe to the man," said Jesus, "who makes it hard for a little child. It were better for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea." Woe to the nation then which tramples on a little neighbor. * * *

The religion of Jesus has a keen ear for the cry of those in distress. Its feet are swift to carry relief to all who are in need. There is no more vivid picture in the New Testament than that of the Good Samaritan—the man who gets his arms under another man—although a stranger and a foreigner and a devotee of a different religion—who is bleeding and half dead, and lifts him to life and health again. The words inscribed beneath that picture: "Go and do thou likewise," are words of fire which have burned themselves into the fiber of the conscience of mankind. We all feel bound by them even though some of us may call ourselves unbelievers. When nations fall among robbers who strip them and leave them bleeding and half dead, other nations must go to their assistance. This is the will of God. In order that they may go with expedition and conquering strength, they must be leagued. Experience has demonstrated that.

The religion of Jesus calls for faith and kindles it. It inspires men to face difficulties without flinching, to meet obstacles undaunted. Those who are completely swayed by it are without fear. They are not intimidated by what the world calls the impossible. They believe that with God all things which ought to be accomplished are possible. The Divine Leader of the Church says in every crisis: "Fear not, only believe!" He does not allow his followers to be tethered to the past, to be bound by stupid traditions, to be held back by foolish conventionalities, to be paralyzed by hampering precedents, to be browbeaten by bygone failures, or to be robbed of the joy of venturing into paths which are new. He said, and says, you shall see greater things than these. "Behold I make all things new." He makes it easy for his disciples to believe in miracles, marvels, wonders, things which cannot be accounted for by any of the hypotheses written in the world's philosophy. Those who have his spirit revel in projects which are colossal, and plunge gladly into moral enterprises which tax all the resources of the soul. A Christian likes this proposed League of Nations because

of its vastness and the audacious way it fronts the future.

When some timorous soul suggests that there are difficulties in establishing a League of Nations, the Christian replies: "What of that?" When some one says: "The obstacles are well-nigh insurmountable," he replies: "Suppose they are." the Christian response is: "Every path is perilous." the Christian's response is: "Every path is perilous which leads toward the heights, and perils are no excuse for flinching in the face of duty, or running away from an opening door." Suppose the United States had refused to send two millions of our boys to Europe because the sea was perilous, and because France was still more perilous than the sea! No nation truly Christian ever stops to think of danger when momentous interests are at stake. A League of Nations carries with it frightful perils. Very well, then, let us have it, for without it the perils are more numerous and more appalling still.

The Christian religion is the religion of the cross. It accepts the principle of sacrifice as the controlling principle of human life. It is by the cross that we conquer. Only by giving up things which are precious can we obtain things which are more precious still. It is only as we surrender things which we prize that the world gains things which are essential to its progress. No step forward can be taken until the full price has been paid. No wrong can be redressed, no right can be established without bloody sweat. It is everlastingly true that without the shedding of blood there can be no remission of sins. The Head of the Christian religion carries a cross, and he says to all who are willing to listen: Unless you take up your cross daily and come after me, you cannot be my disciples. A true Christian is a cross bearer. It is his habit to make sacrifices for others. A Christian nation must bear its cross. It must give up a lower good to secure a higher one. Someone dolefully remarks: "If our country goes into a League of Nations we assume responsibilities which are heavy." It is right that we should. Why should our big Republic refuse to get its broad shoulders under the world's burdens? That is what we are here for. God has given us the best part of this continent, and immeasurable resources, and a long line of noble leaders from Washington to Wilson, and millions of God-fearing men and women in order that in this, the greatest crisis of history, we should be ready to come forth and accept with rejoicing the full weight of our international obligations. To shrink back either from selfishness or fear would be unworthy of Washington, and would give pain to the great heart of Lincoln. It would be a crimson blot on the history of the land of the free. If the burden is heavy, by all means let us accept it.

It is a great step which is contemplated. We do well when we pause to ponder the full significance of it, for it is one of the most momentous and

heroic steps which humanity has ever been called upon to take. The nations are now asked to impose limitations on their own sovereignty. For the sake of the liberty of mankind, each nation is asked to surrender a portion of its traditional liberty. Hitherto national sovereignty has been unlimited. Every nation has been free to do what it counted right in its own eyes. There was no human authority above it. But now the opportunity has come for all the nations to acknowledge a super-national authority—to confess that above the nations there stands humanity. For the sake of humanity each nation must forego some of the privileges it has hitherto enjoyed. For the peace and prosperity of its neighbors, it must give up things heretofore counted indispensable to a nation for the full realization of its highest life.

A new vision has come in this great hour, and the vision calls us to make a great sacrifice, to discard traditions, to depart from precedents. Will other nations make the sacrifice? Are we ready to make it? Many groups of men say "No." An occasional Senator says "No." But a Christian man knows that, whether we are ready or not, we ought to make it. This is the way of the cross. It is only by way of the cross that humanity can get on. If we are not willing to make the sacrifice now, we shall be compelled to make it later on. There is no way out of this world's entanglements and agonies except by way of sacrifice. We must have, sometime, somehow, a League of Nations. We cannot have a league in any high or effective form unless the nations are willing to curtail the limits of national sovereignty. It is only by the limitation of liberty that we ever secure a more abundant life. The surrender of a lesser freedom is always the price we pay for a freedom which is larger. Civilization did not begin until men reached the point at which they were willing to give up a portion of their own individual liberty for the sake of the city. After centuries of conflict, a second step was taken. The cities became willing to surrender certain rights for the sake of the State. Other centuries passed, all of them filled with tumult and tempest, until a third step was taken, and States laid down some of their liberties for the sake of the nation. State rights are indeed sacred, but they must be sacrificed whenever, by their surrender, the health and the prosperity of the nation are enhanced. And now the hour has come when the human family stands before us. Its needs must be considered. Its welfare must be secured. Every nation must contribute to the security and liberty, of all. Unlimited national sovereignty has brought us immeasurable woe. The right of every nation to pursue its own course, independent of the interests and wishes of its neighbors, is a right which must be surrendered if we are ever to have a world of righteousness and peace. In short, the time has arrived when the diplomats and statesmen must be willing to act on the principles proclaimed to the world through Jesus Christ.

These principles of Christianity underlie the whole world and must be controlling in all the kingdoms of human effort. There is no escape from them in the home or the school, the shop or the market place, the office or the state house. Christ is king of humanity. All the kingdoms of the world belong to him. There will be overturnings and overturnings until his right to rule is universally acknowledged. The world in 1914 fell into a ditch because men in high places said: "We will not have this man Jesus to rule over us. * * * * The laws of Christ were flouted in the realm of international conduct. It was assumed that there is one law for the home and a different law for the State; one law for the individual and a different law for the group, one law for boys and girls, and another law for rulers and statesmen. It was a costly error. It was a deadly blunder. God's condemnation of it is written across the earth and across the heavens. Only blind men now fail to see what all men ought to have seen long ago: Armed peace is an abomination; universal conscription in time of peace is a degradation; swollen armaments are a disgrace and menace. A nation in arms except when under attack is a monstrosity. Exploiting backward peoples is a sin against Almighty God. Scrambling for markets and zones of influence is a demoralizing and brutalizing game. A strutting patriotism is anti-christian. A selfish and grasping nationalism is heathenish. An insatiable greed for privilege and power, at the expense of others, is of the devil. We must exorcise this old spirit of greed and domination. We must create machinery which will save us from plunging again into the abyss. We must league the nations together. Political wisdom says so, the religious conscience says so, common sense says so. * * * *

Civilization has the apparatus in its hand by which it can commit suicide. Every man who is awake to the situation which now confronts us is saying in his heart—what shall we do to be saved? The answer to-day is the answer which Simon Peter gave in the street of Jerusalem 1900 years ago: "Repent, and believe in Jesus Christ. There is none other name under heaven given among men whereby we must be saved." Which being interpreted in the speech of our day means: Change your mind. Give up your old ideas, your old ideals. Start out now in a new direction. Act on the principles which Jesus of Nazareth has taught. Work them out in your individual and collective life. Apply them to the problems of your city and your nation and the whole world, for it is only by the application of these principles of brotherliness and good-will of unselfishness and willingness to serve, of readiness to co-operate and bear one another's burdens, and to make heavy sacrifices for the common good, that it is possible for humanity to escape its manifold distresses and come into the peace and prosperity which a gracious God wishes his children to enjoy.

The League of Nations is a political scheme, but

the idea which lies at the heart of it is distinctively Christian. All the main things which it aims at are things which a good man can pray for, and which the most enlightened conscience can feel certain that heaven approves. Such a league can be created and maintained only by the spirit which it is the aim of religion to foster in men's hearts. Without the temper and dispositions which religion builds up, the prosperity of such a league is clearly impossible. The church of God, then, has to-day a great opportunity and an imperative duty. The prophets and priests of organized religion should open their mouths boldly and hearten the people to support their leaders in the pursuit of this glorious quest. When we move toward the political organization of the world, we are moving in the direction which the God of history has unmistakably indicated. We have bound individuals and cities and commonwealths together for the glory of God and the welfare of mankind, and now the hour has arrived when, for the sake of all generations yet unborn, we are to try to bind together, by bonds which shall never be severed, all the nations of the whole earth. Who could deny that this would be an advanced step along the ascending and difficult way which it is ordained that humanity shall travel? Who could doubt that the political federation of the world would mark a new stage in the realization of the plan of the one God who has created us, and who is the loving Father of us all?

THE WORTH-WHILE WEALTH.

I longed for wealth—to hold it;
 I longed for might and fame;
 My youth? I shrugged, and sold it,
 To triumph in life's game.
 I toiled and toiled, unceasing,
 To win my place, but when
 I gained the thing I toiled for,
 I did not want it then.

For then I found life's flowers
 All faded by my door;
 I found the springtime showers
 Less cooling than before;
 I found the very sunshine
 Had lost its gleaming light,
 And that the stars were pallid
 That lit the world at night.

I longed for wealth, to hold it;
 I longed for might and fame;
 But—when I could enfold it,
 I found it just a name.
 And that the things worth saving
 Were youth, and smiles, and flowers;
 And that the wealth enduring
 Was found in golden hours.

Margaret E. Sangster.

In the twentieth century no nation liveth to itself alone.

THE SOCIETY OF ENCOURAGERS.

S. R. Crockett, in his charming little book "The Play Actress," sketches a character who belonged to the great Society of Encouragers. This man had a genius for discovering timid folk. He would take them by the hand, look them straight in the eye, and with the utmost kindness speak the fitting word that made them see life as good.

In Jerry McAauley's old mission there was a saintly woman, who died some years ago. Men who come to this place are the lowest of the low. This woman believed in them and treated them as if they had been princes royal. They lied to her face, but she looked at them with motherly tenderness. They went out from there, but they came back, one by one to tell her of how old memories and hopes had been stirred within them by what they had seen in her face. She belonged to the Order of Encouragers.

Moses sent out twelve men to spy out Canaan. Ten came back, and reported that it was a goodly land, flowing with milk and honey, but there were giants there. Two, Caleb and Joshua, reported that there were giants indeed, but that it was a land of promise, and God would enable them to conquer the giants and possess it. These two belonged to the Society of Encouragers.

We know the discouragers, and are familiar with the stock phrases of this multitudinous order: "Why was it not done some other way?" "We have tried that before," "It is sure to fail," "He is a good man, but"—then follows the damning clause.

A minister, in his first parish, called on a young man, who worked as a marker in a laundry office, and said: "Walter, I dropped in to say how much I appreciate your faithful attendance at services, and your active help in the young people's work." To the minister's surprise, the boy was shaken with emotion as he put out his hand to take the minister's and said: "I was on the point of giving up, I thought I was no good and a failure." Then and there that minister resolved to join the Order of Encouragers. **Are you a member?**

C. L. K.

WHAT TO BE AND WHERE TO BEGIN.

A missionary is a man with a mission. A missionary church is a church with a mission.

To pack your trunk and go to India or Japan as a missionary is a heroic thing on the face of it.

To be loyal to truth, to be a fighter for righteousness, to be a propagandist of the Faith in our own city may be less attractive, but may require more nerve and sacrifice.

It is not the one ready of speech, not the strong, not the magnetic who alone are commissioned. Any poor, blundering disciple may carry the message and achieve distinction. There are many avenues to the human heart, and love always discovers the way.

We want something definite.

No professional interest in an institution, society, doctrine or meeting is sufficient.

Be a missionary, and begin at Jerusalem—that is, in your own house, your own business, your own social circle, your own ward.

Belong to a church with a mission and help it to realize its unique and glorious commission. "Go Ye—Disciple all men." C. L. K.

THE LAST STAND OF THE OPPONENTS OF NATIONAL PROHIBITION.

The opponents of national prohibition have chosen the referendum as their last stand. Mr. Wayne B. Wheeler, a New York attorney and the general counsel of the Anti-Saloon League of America, says, "We accept their challenge." He declares that this last stand will fail and sets forth his reasons as follows:

"First: Ratification of a Federal amendment is not a legislative act involving legislative power subject to a referendum. It involves no legislative discretion as to form, penalty or substance of the amendment. It is the act of a delegated body to accept or reject the amendment, just as nominations of a Governor are accepted or rejected. Referendums are applicable only to legislative acts.

"Second. The case of *Ohio vs. Hildebrandt* is not in point that case involved the Congressional Gerymander act.

"Article 1. Section 4 of the Federal Constitution provides: 'The times, places, and manner of holding elections for Senators and Representatives shall be prescribed in each State by the Legislature thereof, but the Congress may at any time by law make or alter such regulations, except as to the places of choosing Senators.'

Referendum in Ohio.

"Under the authority the Ohio Constitution and the Legislature provided for a referendum on an act adopted by the Legislature. The Gerymander Act was a legislative act. The Federal Constitution gave the Legislature this specific authority to provide the time, place and manner of holding elections. The only limitation on this power was the authority of Congress to alter these regulations except as to the place of choosing Senators. In 1911 Congress amended the Federal act to specifically provide for just such a contingency. It amended the law so that the redistricting in a State might be made in the manner provided by the laws thereof. There is no such provisions authorizing a referendum on the action of the Legislature ratifying a Federal amendment. The Federal Constitution simply provides that the amendment shall be valid, to all intents and purposes, 'when ratified by the Legislature of three-fourths of the several States.'

"There is no provision that the Legislature may provide the time, place or manner of conducting an election relating to ratification, nor has Congress provided that ratification may be completed in the manner provided by the laws thereof. It simply points out one method of ratification to wit; the

Legislature itself. Any referendum or any other method which the Legislature might choose as a means of ascertaining the sentiment of the people would have no binding effect.

"The Legislature itself has this duty impressed upon it by the Federal Constitution. It cannot side-step, equivocate, or shirk the responsibility. Until the Federal Constitution is changed the Legislature must act and no other authority can be substituted for it. The United States Supreme Court, in the case of *McPherson vs. Blacker*, in referring to Article 1, Section 4, above mentioned, quoted with approval the action of the committee, holding that the word 'Legislature' did not mean legislative power.

"This construction of the law is corroborated by the opinion of the Attorney General of Ohio in 1917, after the decision of the case relied upon by the liquor interests: Wherever a "State Legislature" is referred to in the Federal Constitution merely as descriptive of a body of public officers, or wherever powers or privileges not essentially legislative are conferred in terms upon a "State Legislature," the presumption does not apply.

The Action in California.

"The courts of Ohio recognized that a resolution of the character involved in this controversy was not subject to a referendum. Wet leaders accepted it and proposed a sew referendum specifically applying to Constitutional Amendments. This is the only State of the Union providing for such a referendum. California has one of the strongest referendum provisions in its Constitution. The Superior Court of California recently held that the Federal law applied and that a referendum was not applicable and refused to enjoin the Governor from certifying the amendment to the Secretary of State.

"There is another reason why the contention of the liquor interests will fail. They have chosen fourteen States for the referendum. Even if the question could be submitted in these States, or if it is submitted without authority, it would fail. They must carry nine and probably ten of these States to defeat ratification. They could not carry more than two or three at best, and probably none. Both from a practical and a legal standpoint the referendum hope will be shattered.

"Before the opponents of prohibition can secure a referendum on the prohibition amendment, the Federal Constitution must be amended in a legal and orderly manner. The only way the opponents of prohibition can secure such an amendment is to co-operate in the enforcement of the amendment, and after a fair trial prove that it is a failure. We are willing to submit to this test. We challenge our opponents to accept the result. Threats to defy the Constitution and the law enacted under it will not appeal to law-abiding, patriotic citizens or aid our opponents in their campaign to discredit prohibition."

Patience is power.

NOTES AND PERSONALS.

The Rev. T. H. Dodd has entered on the pastorate at Antioch.

The Rev. L. A. Sahlstrom has resigned as pastor at Lockeford, on account of ill health.

The Rev. H. M. Pfeiffer has accepted a call from the church at Niles and has taken up the work.

Robert Walker, son of the late Rev. Robert Walker, passed into the other life at Los Altos Sunday, March 9.

Twenty-one persons were received to membership in First Church, Berkeley, at the last communion service.

The Rev. C. P. Martin who has had pastorates in Southern California, and in Colorado, is supplying for a time at San Rafael.

The building of the former Myrtle Street Congregational Church, Oakland, has been sold to the Pentecostal Church of the Nazarene, for \$8,000.

The Rev. J. R. Shoemaker who had been supplying at Adin for a few months was called recently to the pastorate, and Mrs. Shoemaker, also ordained to the ministry, was called as assistant pastor.

We regret that the poem by Elvira S. Person, "The Storm," in last number of *The Pacific*, was spoiled by the omission of a word in one line. The reading should have been: "Under low hanging clouds and wind-swept skies."

Secretaries Rathbone, Hinman, Kelsey and Browne have been conducting missionary education meetings for some time in various churches with much interest and good results—the inspiration of which is going out in various channels.

The Rev. E. Morgan Isaac who resigned recently as pastor of Mission Congregational Church, San Francisco, and went to Southern California because of a needed change of climate for his wife, has entered on a new and promising work in San Pedro.

The American Missionary Association has decided to send a deputation to Hawaii to study the work there and link it up with the work among the same peoples on the mainland. Secretary Cady and District Secretary Hinman will go thither in May. Secretary Cady expects to be in California in time to attend the Southern Conference early in May.

The Rev. John C. Hall, who resigned his pastorate at Yucupai, California, the first of July, 1918, has been under the care of a physician ever since that date. His illness has finally necessitated a very serious surgical operation at Pacific Hospital, Los Angeles. He is now gaining and will spend the period of convalescence at Huntington Beach, Calif., hoping soon to resume pastoral work.

The Rev. George Atkinson was in his pulpit at Martinez last Sunday for the first time for about a year, having been engaged in Y. M. C. A. work in the government spruce camps in the Pacific Northwest. At the close of the Sunday evening service a welcome home was given Mr. Atkinson, and at the same time a farewell to the Rev. J. B. Long who had been supplying for several months. A copy of one of the books of John Muir was presented to Mr. Long.

A woman in one of the Bay Cities went recently to buy a hat. She ascertained that at retail such a hat as she had been accustomed to wear would cost her \$30. She then went to a friend in the wholesale business and bought for herself and others three such hats for \$30, ten dollars each. This would fit well into our editorial "Little Lions." The little lions must be supervised and regulated, or they must go. The day has about passed for lions of any kind within the borders of civilization.

The Rev. Dr. Raymond C. Brooks has resigned from the chair of homiletics and pastoral theology in the Pacific School of Religion. His resignation is to take effect at the close of this seminary year. Dr. Brooks will devote himself wholly now to the pastorate of First Church, Berkeley, where he has been doing a work that has drawn all hearts to him. Now that Dr. Brooks is to give his entire time soon to the church, its influence and usefulness and helpfulness in that University city will be greatly augmented.

The Congregational and Presbyterian Churches at Reno are working in a federated way, with the Rev. W. K. Howe, formerly pastor of Trinity Presbyterian Church, San Francisco, as pastor. The Congregational house of worship was damaged recently by fire to the extent of several thousand dollars. The organ to duplicate which would require \$4,000 was ruined. Insurance on it amounted to \$3,000. Another will be put in at a cost of \$5,000. There was an insurance of \$2,200 on the building; but the damage was more than that.

LOS ANGELES NOTES.

By James D. Eaton.

The church at Manhattan Beach, to which Dr. James M. Campbell is ministering so helpfully, has taken another step forward in adopting "Hymns of the Centuries," published by the A. S. Barnes Co., and hopes to have the new hymnals in use by the time this paragraph appears in print.

At the meeting of our Ministerial Union on the first Monday of the month, the brief reports from the churches sounded a clear note of joy and thankfulness over recent events; such as the canvassing of fields and the discovery of spiritually needy families that are responding to the offer of Christian fellowship, increased attendance upon Bible

schools and preaching service, and additions to membership. East Church reported eleven, of whom five were on confession. Bethany had welcomed twenty-four, all but two on confession.

The preceding Tuesday had been given up to an all-day meeting in this city of the pastors belonging to the Los Angeles Association, for the purpose of deepening the spiritual life through meditation and prayer, and of conferring together regarding problems common to all, and others of unusual character. The "Retreat" did not end until nine o'clock at night; and it was the general feeling that the participants had gained valuable help from this seeking together of divine wisdom and guidance. Only those ministers were invited who are actually in charge of churches; and of the fifty-two, three-fourths responded in person. Substantially the same was true of the pastors belonging to the other associations in Southern California which held meetings of a similar character. Indeed, our "pastor-at-large," Dr. Kenn-gott, who made arrangements for these institute conferences, reports that in the case of two of them, those of Kern County and San Diego County, all the pastors were present, except one in each body, and that was due to illness. Such a spirit of fellowship among the religious leaders of our churches awakens the expectation of large blessing to come upon the membership as a whole.

At the First Church, Dr. Carl S. Patton announces for the seven Sunday mornings of the Lenten Season, a series of sermons on "Fundamental Affirmations of Christianity" as follows:

March 9, "God Is Our Father"; March 16, "Christ Is Our Savior"; March 23, "The Holy Spirit Is Our Guide"; March 30, "Above All Nations Is Humanity"; April 6, "The Church Is the Home of Good Men"; April 13, "It Is a Triumph Whenever Christ Enters"; April 20, "The Life Eternal Is Here and Now." Sunday evenings during the same period will be devoted to the general theme, "Jesus Christ and the Modern Man."

L. F. McGinty, who had short pastorates with Mayflower and Grace Churches, enlisted in the regular army almost a year and a half ago "for the duration of the war." Not being allowed to enter a fighting branch of the service because he had a wife and young children, he chose the Engineers, as perhaps next in importance, and has been in France since January of 1918. His work took him often close to the front, and he wrote home from the Argonne forest and from Verdun. He saw hard service during the last two or three months before the end came, and experienced the great calm when the cannonading ceased November 11th.

As a sort of relief from the long tension, he with a half dozen talented fellows from his company, including men from Boston, Brooklyn and Philadelphia, got up an original comedy, as a take-off on army life, entitled "The A. E. F. in Arkansas," which is pronounced to be "hysterically funny."

Going out from Brest as headquarters, they have been giving the play for about thirty nights. Mr. McGinty sings solo parts. At the urgent request of the "Y," the fellows have consented to travel the "Y" circuit through France, Belgium, Germany to the Rhine, and parts of England, for a period of four months, and they have applied to the commanding general for the necessary "leave." A "Y" secretary, who is a member of Dr. Fox's church in Pasadena, expressed his delight at their "clever and clean performance," in writing from Brest about "the fine, big soldier chap who sang the beautiful, high, soft tones" and who, he discovered afterward, hailed from near his own home in California.

CLAREMONT NOTES.

W. C. Merritt.

The passing of the "flu" and the opening of the new semester in the College has precipitated a whirl of activity in our little city that suggests bygone days. The college is successfully emerging from the S. A. T. C. regime, and the reorganization of the R. O. T. C. is being rapidly accomplished. The attendance at college this semester is most satisfactory, and the resumption of social functions and activities is a great relief after their long suspension. It is no small hardship to young people to forego social functions, but in both college and town during the months of quarantine these were courageously given up. It is a great pleasure to have public college lectures, the college music and lecture course, church activities, music recitals etc. resumed. But our compensation for their loss the past weeks and months was rich indeed. Although there were many cases of the epidemic among the students and some among the faculty, there was not a single death in college circles. And the fatalities outside of the college were very few indeed, although the old adage, "Death loves a shining mark" was realized in the death of Dr. J. A. Latimer, our courageous and conscientious President of the Board of Health, who fell a victim to overwork and pneumonia. His death has been universally mourned, and our Board of City Trustees passed most appreciative resolutions recognizing his life and work.

In January President Blaisdell visited the east in the interest of the college. While away he attended and addressed the annual meeting of the Association of American Colleges at Chicago, and was chosen a vice-president of the Association. It was a distinguished honor, and a compliment to our Western Colleges to select a vice-president from the Pacific Coast, but most worthily bestowed. Perhaps its highest significance lies in the fact that it enrolls Western outlook and vision as well as Western aggressiveness in the governing Board of the Association. He has as fellow members on that Board such men as President Shanklin of Wesleyan University and President Meiklejohn of Amherst.

One of the events of the new semester is a course of addresses in Bridges Hall of Music by J. Stitt Wilson, upon "Constructive Christian Democracy." This is the first of a series such addresses to be made before the Colleges of Southern California. The plan is the outgrowth of addresses made by Mr. Wilson at the Asilomar Conference of Y. M. C. A. workers. He dealt with his theme in vigorous, evangelical fashion, as is his wont. The series here closed with Mr. Wilson in the church pulpit for both morning and evening services, Sunday, Feb. 16, which were largely attended.

A distinct new asset to the College work is the coming of Rev. Clifford N. Hand as secretary of the College Y. M. C. A. Mr. Hand has just been discharged as an army chaplain, having done most valuable work among the Soldier Lumber Camps of Washington. Town and gown will alike feel the impetus of his uplooking work.

Another item of Claremont activity is the way she went over the top in the recent Armenian and Syrian Relief Drive. Her quota was \$2,000 (our population is 1500 to 1800) and on the Saturday of the first week the committee remitted \$2,500 to headquarters as its first installment. It has since sent \$450 and has pledges for nearly \$1,400 more. During the eighteen months preceding January 1, 1919, the committee had sent in \$4,350, so that Claremont's entire contribution to this pathetic cause promises to be over \$8,000.

An interesting community event was the meeting of the Men's Union in its annual "Father and Son banquet." It represents town, college and church. About 125 sat down to a most delightful dinner in the church parlors, served by the Hathaway Club. The annual reports, showed a good year's work. Mr. J. E. Sargent the retiring President made a most interesting address, and the report of the treasurer, Mr. Harry T. Belcher, showed the \$1,000 budget for the work in Smyrna, Turkey, under the A. B. C. F. M. to have been paid in full and local work cared for to the extent of about \$150. Mr. Hand was chosen President for the current year.

February 11 and 12 the Southern California Conference Committee and Directors, about twenty persons, representing their 113 churches, met here. Many questions of importance were dealt with, among them The Tercentenary plan of evangelism, and its application to the churches. The Treasurer's report showed the best financial year in the history of the Conference. The directors have long been seeking to secure for all the pastors a minimum salary of \$1,000 with parsonage or \$1,200 without, and while this plan has not yet been realized they found themselves in position to vote a special gift of \$100 each to some fourteen pastors whose annual salary falls below the desired minimum. The Congregational Club of Southern California was invited for Wednesday, and it was reported there were some 150 from outside of

Claremont in attendance upon Mr. Wilson's initial address that morning. His theme was "Jesus the Hero of World Democracy." In the p. m. at 2:30 a large audience gathered in Bridges Hall of Music given to choice music, organ, violin and chorus. Then President Blaisdell introduced successively Prof. C. G. Neely, who spoke upon "Lingering Memories of Abraham Lincoln in Illinois," Rev. W. O. Wark, who spoke on "Lincoln the Forerunner of the true statesman" and Mr. Wilson took for his theme, "Abraham Lincoln, a Rich Gift to the World." At the conclusion President Blaisdell expressed the hope that an annual service of this kind might become a vital part of the college activities.

President Blaisdell's course of lectures on "The Situation in the Far East" which was postponed because of health conditions during the first semester is now being given and is attracting much attention in both college and community. The first, on "Historic Backgrounds of Modern Japan," was most vital to an understanding of Japanese problems. The second, on "Present Commercial and Political Tendencies in the Orient" is eagerly awaited.

College dramatics have burst into full activity after the repression of the past months. Under the direction of Prof. M. G. Frampton, "The Masquers" gave, with great acceptance, on two evenings Harry James Smith's "Mrs. Bupmstead-Leigh" and the Dramatic Department of Pomona College presented for two evenings, under Mr. Reginald Pole as Director "The Admirable Crichton" by Sir James M. Barrie." Both were in the Pomona College Music and Lecture Course, and maintained the high standards of the Course.

President Blaisdell was appointed by Governor Stephens a delegate to the Pacific Coast Congress of the League to Enforce Peace at San Francisco, and on Sunday evening, March 2nd, gave a most inspiring and helpful report of its work. A full and frank discussion of the difficulties in the Covenant of the League of Nations was most satisfactory.

Claremont, Cal., March 4, 1919.

REDLANDS.

The recent annual meeting showed the year past to have been very satisfactory in its local ministry and notable in some of its outstanding work. In addition to meeting local and apportionment budgets, people of this church have given over \$30,000 to community service and war work drives, giving over one-third the total local receipts for United War Work, Y. M. C. A. and Y. W. C. A. drives.

The large vested chorus choir has been maintained at a high degree of effectiveness in spite of the ravages of war and matrimony. Prof. Arthur Babcock of South Pasadena is its leader and under him the chorus has become a noted feature in the musical life of the city. This season a large junior chorus has been developed.

As a moral equivalent of war work, the people are undertaking work for the increasing colonies of Mexicans in Mentone and East Highlands, two near by communities. Rev. A. B. Case, the State Conference missionary for Mexicans will direct work. The response at Mentone, where something has already been done, is gratifying, the chapel often being filled with Mexicans whom nobody has been able hitherto to shepherd. At East Highlands a chapel is to be erected by men of the Redlands Church, having extensive orange interests in that center, and Mr. Case is to develop work among the large colony of neglected Mexicans there. The church is planning to back both fields with money and personal interest.

Strong efforts were made last fall by the pastor Rev. H. C. Ide to combine all the local churches in a big community service on Sunday nights through the year, as is now done in summer. Denominational programs prevented, but occasional services are being held and as a demonstration of the urge towards unity the Congregationalists and Episcopalians are holding joint vesper services a month at a time in each church, the joint choirs participating and each minister sharing equally in the service in each church. A union school of missions is being undertaken under joint leadership.

Redlands has increased its missionary apportionment, is planning for new hymn books this year, and rejoices in the prevailing spirit of unity and energy.

FIRST CHURCH, BAKERSFIELD.

The "hope deferred" of a new edifice, which has lain enfolded in the hearts of the people of Bakersfield First Church for so long, has at last blossomed out into the reality of a fine building, which is now nearly completed. It is commodious, with many conveniences, and in all things a building well waiting for and working for.

Rev. Edgar R. Fuller has been the pastor for twenty-one years and a leader in this work of building the new church. During these years his wife has been a tireless worker in the church, as long as health permitted.

The first service held in the new building was a pathetic one, as it was the funeral service for Mrs. Fuller. She had long been a great sufferer, but release came on February 13, when she entered into rest.

It seemed fitting that the last words for her should be said in the new church, in which she had been so interested, and had watched so steadily. Temporary seats were placed in the auditorium, which was made bright and beautiful with a wealth of flowers and palms.

On the 15th, her birthday, Rev. O. F. Thayer of Sherman conducted the service and, as the last words were being said, a beam of sunshine streamed through a western window and rested on the casket, a fitting emblem of that glorious immortality to come.

The sympathy of a large circle of friends has gone out to Mr. Fuller and family.

On Friday night, February 28, over three hundred members of the congregation and their friends gathered in Plymouth Hall, which is the large social room of the church. This was the annual banquet and was held on this date in memory of the organization of the church in 1892.

After a fine dinner, served by the ladies, an interesting program of music and toasts followed.

The date for the dedication of the church will be set in the course of a few weeks.

JULIA BUCKINGHAM FULLER.

Julia Buckingham Fuller, gifted wife of Rev. E. R. Fuller of Bakersfield, passed peacefully into the next world February 13th. For over twenty-one years she has lived and spent her life for the higher interests of that city. She was a gifted student and teacher and was never so happy as when inspiring some youth with high aims. She was a partisan, fervid for her family, her friends, the Congregational church, the Republican party, Temperance, suffrage, Mrs. Browning and Charles Dickens. She loved to play games and was a genius in humor. An invalid for years her sufferings seemed only to sweeten and cheer. Dr. Mitchell, her long-time physician and friend said that a visit to her sick room always made him feel better.

Besides her husband she leaves behind two sons, Rev. H. B. Mowbray, pastor of the First Congregational Church of San Bernardino and C. M. Fuller, manager of the Richfield Oil Company of Los Angeles. Her funeral with unique propriety and with much approval from her church co-workers, was the first service held in the beautiful new \$50,000 house of worship which in many ways she had helped to erect. Her favorite text, often upheld in her home to visiting pastors to use in their pulpits, was "Today if ye will hear his voice, harden not your hearts."

ACTIVITY AT SAN JOSE.

Although Rev. E. A. King, the pastor of the First Congregational Church of San Jose, has been in France four months, there is much activity in the church. The mid-week meeting has been continued with a good attendance in spite of the absence of the pastor. Rev. Augustine Jones gave a series of lectures on "Oriental Religions," and a layman has been reviewing "The Gospel for a Working World" at these meetings.

One Sunday in February twenty-four young people held a service at an old people's home. February 21st the church had a banquet to welcome home those of the boys who had returned from service. Tables were decorated with flags and red, white and blue streamers. The service flag of the church was suspended over the table at which the boys sat. While the Ladies' Aid prepared and served the dinner, the young people arranged the program. Mr. Joseph T. Brooks,

Secretary of the Chamber of Commerce, was toastmaster, and after Mr. Charles W. Cutler had spoken on "Our Absent Pastor" and one of the young men had spoken on "Our Gold Star," the boys were given a formal welcome home by one of the deacons. Following this several of the boys related their experiences. Music added much to the enjoyment of the evening.

The last mid-week meeting was made enjoyable by the presence of Rev. J. K. Browne, Rev. L. D. Rathbone and Rev. G. W. Hinman.

NEW BUILDING DEDICATED AT SUISUN.

A new church building, well adapted to the needs of the Congregational Church at Suisun, was dedicated on the 23rd of February. The church at Suisun was organized in 1876, and the building built at that time was in use up to the time the new one was ready for use. The movement for the new building was started while the Rev. F. M. Washburn was pastor, and he had the pleasure of being in attendance on the 23rd of February and of participating in the service of dedication. The building is of Mission style and, in addition to its auditorium, has well arranged rooms for Sunday School and social purposes. The cost was approximately \$12,000.

Superintendent Rathbone presided at the dedicatory services and led in the reading of the formula of dedication. Dr. R. C. Brooks gave the sermon, the prayer was by the Rev. F. M. Washburn. The Rev. Larue Watson of Benicia brought the Association greetings. The Rev. B. F. Sargent, acting pastor, was ill at his home in Berkeley and could not, therefore, have part in the dedication services.

STOCKTON.

The Church at Stockton reopened Feb. 9th, after being closed for the second time by the health authorities. During this enforced vacation the pastor, Rev. Harley H. Gill, and his entire family were ill with the influenza but were able to take up regular duties when the churches reopened.

On Feb. 19th, the postponed Annual Meeting was held. It was truly a notable occasion; 170 people sat down to the fine dinner besides about 15 good women who served. Following the dinner fully 120 retired to the auditorium for the business meeting. All reports were encouraging. The installation of an \$800 heating plant, and other unforeseen expenses made a slight deficit on Jan. 1st, which will be absorbed in the regular budget of 1919.

During the year 37 were received into membership, making a total of 232, a net gain of 31. Since Jan. 1st, 8 more have been received into membership and 4 additional persons have been voted on, but have not yet been received.

A proposed constitution, patterned after the model constitution recommended by the National Council was read and discussed. Adjournment was

then taken until Feb. 26th to afford opportunity for full consideration. On that date the constitution was adopted by unanimous vote and a nominating committee elected to nominate for the various offices and committees.

The church has decided to make the budget year conform to the Calendar year to take effect on Jan. 1, 1920, and have adopted the double budget and duplex envelope plans for church and missionary finance.

Beginning with March 9, the members of the church will join with all churches in the denomination in "The Fellowship of Prayer" leading up to the Easter season.

REDWOOD.

The church at Redwood held their 57th annual meeting on Feb. 20th. Dinner was served by the Ladies' Circle. There was a large attendance present. Reports of the various branches of work were encouraging, all bills paid and money in the different treasuries. On Sunday March 2nd, seven were received into membership on confession. Dr. J. K. Browne was with the church all day and spoke to delighted audiences morning and evening. One special cause of rejoicing is interest and attendance at the prayer meeting which is greater than for many years and as we look ahead we thank God and take courage.

BAY ASSOCIATION APPOINTS AN INDUSTRIAL COMMISSION.

At its meeting in Oakland on the 11th of March the Bay Association of Congregational Churches appointed an Industrial Commission with duties outlined as follows:

1. To investigate industrial conditions in the Bay districts, endeavoring to obtain the view point of both sides.
2. To interpret the "Social Creed" of the churches to the churches, to the employers, to the workers, as opportunity may offer.
3. To present a program of action to the next quarterly meeting of the association.
4. To present to the California State Legislature the association approval of the Labor Union demand for one day rest in seven.

The Commission: Prof. Geo. L. Tolson of Pacific School of Religion, Rev. Chas. Price, pastor Calvary Church, Oakland; Rev. Norman W. Pendleton, Park Church, Berkeley.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The dates of the Mount Hermon Federate School of Missions for the coming summer have been fixed as July 5-12. Announcement of dates is made thus early in order that California families may plan to be present at Mt. Hermon during Federate School week. The regular text book classes, the daily Bible period, and the evening lectures will all be excellent. The new Foreign Mission text book will

be. "The Crusade of Compassion," by Dr. Belle J. Allen and treats of medical missions. It will be taught daily at the Federate School of Missions by Mrs. Florabel Rosenberger of Whittier, California. Mrs. Rosenberger was a missionary at Ram Allah ("Hill of God"), ten miles from Jerusalem, within sight of Bethel, she being under the New England Friends' Board, 1910-1914. Those who were present at the Federate School of Missions at Mount Hermon in 1914 may recall that Mrs. Rosenberger gave an address on "The Challenge of Islam." We expect much information from her at Mount Hermon the coming summer. We hope to have many Congregationalists registered in the Federate School of Missions there. Let all who can possibly do so plan to be at Mount Hermon July 5-12.

MARY E. BAMFORD,

Press Secretary Federate School of Missions.

REV. E. O. TADE.

Rev. Ewing Ogden Tade was born June 28, 1828 in Mt. Vernon, Illinois. Was graduated from Iowa College and in 1861 from Chicago Theological Seminary. He married Miss Amanda Louise Duncan in Chicago, July 1, 1861.

During the war he was sent by the Christian Commission to carry food to the prisoners, and amid great difficulties preached to the colored people in Memphis, Tenn., his life often being endangered.

In 1875 Mr. and Mrs. Tade came to California and Mr. Tade accepted the pasorate of the Antioch Church after serving there he went to Anacortez, Wash., where he organized an academy. Returning to California he accepted a pastorate in San Mateo. Later was called East to the Congregational Church in E. Granville, Mass., and served there from 1888 to 1890. Returning to California was called to the Avalon Church, and added to the building there, and with his earnest zeal and enthusiasm brought many to a life hid with Christ in God. After leaving the church in Avalon, Rev. Mr. Tade supplied pulpits in and about Los Angeles and devoted much of his time to mission work for the sailors and others, and in speaking and lecturing for the temperance work. He lived to see the fruition of the toilers in that work. During the past few years Dr. Tade lived a retired life and was mentally alert to all the current events and the world's progress along various lines, rejoicing in the fulfillment of many of his hopes and ideals. He was a man of faith and prayer and wonderful good cheer. He lived the admonition, "Rejoice in the Lord always"; all who came within his radius carried away an inspiration to higher, better things. He was one of God's noblemen. When the summons came from his Master to "come up higher" he was ready to go. "Well done, good and faithful servant, enter into the joy of thy Lord." We miss a true friend and fellow helper here, but he has gained his crown. Ewing Ogden Tade was in his ninety-first year when the heavenly

gates opened for him on January 3, 1919, and he quietly and calmly entered into his rest "as one who wraps the drapery of his couch about him and lies down to pleasant dreams." His widow lives in the Hollenbeck Home, Los Angeles.

THE FEDERATION AT EDMONDS, WASHINGTON.

The Federated Church at Edmonds has entered upon the second year of its history, the past has been a most happy year and the new one opens with bright prospects. The result of the every member canvass showed a 70 per cent increase pledged for the work of the new year. This means the church will be redecorated and needed repairs made and pastor's salary increased. Ten were received at a recent communion, a three months' series of Open Forums closed last Sabbath evening, the work has been based upon the book, "The Gospel for the Working World," the Forum made its strong appeal to the working people who had not been touched by church movements before. Many held radical views of reconstruction, but the work was most harmonious throughout. The Boys' Scouts have secured a building for their headquarters and have taken great pride in fixing it up. Eight have taken the second class tests and six are ready for first class examinations; the pastor A. B. Strong is Scoutmaster although the troop is a Community organization.

Two rural Sunday schools have been organized to be watched over by the church. The Junior Endeavor Society has adopted a mission child to support.

WASHINGTON.

Inland Empire Notes.

Rev. Joel Harper, has been engaged as Conference State Evangelist. He is especially fitted for the position being a strong and impressive preacher, with the evangelistic note, and having had much experience in Oklahoma and Colorado.

The reports at the annual meeting of the Westminster Church indicated a year of efficient activity and progress. Fourteen different societies reported excellent work done, especially the Red Cross auxiliary. Current expenses over \$10,000; benevolences \$1281. It is universally recognized that Rev. Joel Harper filled the place of his brother, Dr. T. H. Harper, who spent a year in overseas work, with extraordinary satisfaction to all concerned.

Dr. Harper has entered upon the work of the year with vim and vigor. A program for more extended work has been presented to the church, and accepted with commendable enthusiasm. There is to be an open forum to be a common meeting ground for all the people in the interest of truth and free discussion of vital social questions. Definite work is to be done in the interest of boys. A visiting nurse is to be employed as soon as possible. A memorial will be erected for the boys of the church who entered the service of the U. S. The church is in excellent condition for service

during the current year, and pastor and people are looking forward with expectation for great achievement.

Rev. H. A. Luckenbach, the field worker, announced at the last meeting of the Alliance that there were 24 pastorless churches within the limits of the association. Some of them are weak churches but all demand first class preachers or none. Nevertheless, the prospects are favorable and the churches are eager for aggressive service after the long interruption caused by the influenza.

One of the places that suffered the most from the plague was Deer Park, a large proportion of the town being stricken. The pastor, Rev. Wm. Worthington, led in providing for the sick and needy, giving himself unsparingly for the alleviation of suffering for some weeks. As a result the E. M. C. was a great success, making the budget of the church this year treble in excess of any previous year. The business men, in and out of the church, subscribed with unprecedented generosity.

Favorable reports of the E. M. C. have come from other churches. It resulted in an increase of \$2000 in the Westminster budget over last year. A forty percent increase in the Vera church. Increase in Corbin Park Church.

Rev. Wm. S. Pritchard has been called and has begun work as pastor of Plymouth Church. This church has been fortunate in securing the service of this excellent and efficient minister.

Rev. Geo. Dalzell, has closed his labors with the Orchard Prairie Church, and is engaged in business.

The Medical Lake Church building has been reshingled and generally renovated and modernized.

Congregational Pioneer.

Mrs. Mary Ann Wiley age 78, who 50 years ago settled on what is now the site of Wiley City, near North Yakima, died at her home of influenza Jan. 18th. During her residence here she has seen the valley change from a wilderness with but a few scattering homes to a closely settled community. She leaves eight children, 24 grandchildren and one great grandchild.

With her husband, Hugh Wiley, Mrs. Wiley came west via the isthmus of Panama in 1866. For two years they lived at Salem, Ore., and located the homestead where Mrs. Wiley died. She joined the first church ever established in the Yakima Valley, the little mission of the church of the Brethren and later became a member of the Anthanum Congregational church, with which she was connected 35 years. She was an active member of the pioneers' association and was helpful to those who had not prospered as she had. Her husband died in 1884, but she retained the active management of their extensive ranch interests.

Five sons and three daughters survive her. The youngest daughter, Martha Wiley, a graduate of Whitman College was a missionary at Foochow, China for 18 years. She returned home to care for her mother about 2 years ago.

Mrs. Wiley is generally credited with having

planted the first apple trees in the valley in the Wiley orchard on the old homestead and which still bear despite its age.

—JONATHAN EDWARDS.

INLAND EMPIRE NOTES.

A Ministers' Retreat was held at the Westminster Church on Monday and Tuesday of last week, conducted by Rev. Joel Harper. There was a splendid representation of ministers from Eastern Washington and Northern Idaho present, and all the sessions were helpful and inspiring. Dr. L. O. Baird's stirring words added much interest to the meetings. Arrangements were completed to hold fellowship meetings in all the districts. Reports from the churches were encouraging, and several pastors have had increase in salaries.

The services of Rev. Joel Harper, as evangelist, have proved very acceptable and fruitful. He is conducting a series of meetings at Cheney this week, Rev. W. Withington, pastor. This church has made great progress during the last year, and the pastor's salary has been increased \$300.

Rev. C. W. Veazie, of Wallace, Idaho, is convalescing after a serious illness following the influenza. Mr. Veazie has strengthened his hold in Wallace through his self-sacrificing ministry to the sick during the prevalence of the "flu."

The Almira church, Rev. J. M. Lewis, pastor, closed the year with all bills paid, and the budget for this year is \$1,800, with an increase of \$300 to the pastor's salary, making it \$1,500 and parsonage. A C. E. society has been organized and also a Boys' Scouts in charge of the pastor.

Rev. N. A. Luckenbach has accepted a call to Pilgrim Church and has begun work. Under his vigorous leadership we expect the church to make satisfactory progress.

Rev. H. W. Driver of Kellogg, Idaho, has begun work at Hillyard, and has already excited a sanguine expectation on the part of the people.

The funeral of Rev. Canfield T. Cooley, of Black Lake, Idaho, took place in this city yesterday afternoon. The Rev. J. Edwards conducted the service, assisted by Revs. W. S. Pritchard and others. Congregational ministers acted as pall-bearers. There were floral offerings by the State Conference and the Spokane Alliance. The words of Paul, regarding Tychicus were applied to the deceased, "a beloved brother and faithful minister of Jesus Christ." He was a man whom to know was to love, and a consecrated missionary for many years. He was born and reared near Seneca Lake, New York. He studied at Oberlin College, and ministered to a church in New York State for about a dozen years before he came to this state about twenty years ago. He served the churches of Tolt and Moxie, in this state, and Ferdinand, West Lake and Mullan in Idaho. He was 61 years old at his death and leaves a widow and son to mourn his loss. He was an interested reader of The Pacific for years, and his wife tells me that

he regretted greatly the change from a weekly to a monthly.

The wife of Rev. Clark S. Thomas of Pasco passed away last week, and the body was taken to the old home in Illinois. Mrs. Thomas had many friends in this city, as well as her husband, who sympathize with him and family in their bereavement.

A good Congregational layman, who served the Medical Lake church faithfully for many years, died at Deer Park recently—Deacon J. J. Palmer. He came to this country thirty-two years ago and has been a consistent Christian through the years. He was a veteran of the Civil War and respected by all who knew him. He has lived for some years with his daughter, the wife of Rev. Wm. Worthington of Deer Park.

Dr. Stephen L. B. Penrose, of Whitman College, preached in Westminster Church a week ago Sunday, and spoke also before the Chamber of Commerce and other bodies. The Whitman College financial campaign has been officially opened to raise \$500,000 for the construction of four new buildings—a library, a men's dormitory, a women's dormitory and a central heating plant. An executive committee of strong men has been appointed, representing Walla Walla, Spokane, Seattle, Yakima, Dayton, Portland, Pendleton. A plan has been adopted providing memorial scholarships, giving free education to soldiers and sailors and their descendants.

J. EDWARDS.

Spokane, Wash., March 7, 1919.

REPORT OF CONFERENCE OF MINISTERS AND WAR WORK SECRETARIES.

The Commission on Church Program for Returned Service Men, appointed by the Southern California Conference of Ministers, War Work Secretaries of the Y. M. C. A. meeting in session at Camp Kearny this 13th day of February, 1919, desires to bear record as to the supreme importance of the task and the uniqueness of the opportunity now presented to the Christian Churches of Southern California in the demobilization and return of our men in service, both from at home and abroad, and their retirement to civil life.

Whereas: There has been dominant in the lives of these men a great spirit of sacrifice and service, it is the judgment of the Commission that no greater challenge lies before the church than the consecration of this spirit and its translation into natural channels spiritual service and usefulness;

And whereas: We recognize that nothing can be so fundamental as the fearless insistence of both pulpit and pew upon the ideal of unselfish and sacrificial service which is embodied in the life of Jesus Christ and which has lived in all ages at the heart of Christendom, but which has come to new consciousness in the church and the world as the result of the war, the Commission expresses the earnest hope that the pulpit of Southern California

will address itself definitely and immediately to the presentation of this ideal.

Recognizing further the intimate connection that has always existed between Religion and Patriotism, the commission expresses the hope that the Churches of Southern California will, at this time, give specific attention to the cultivation of a virile Americanism based upon Religion.

In approximating these ends, your Commission recommend:

1. The calling together of local pastors to formulate programs that will unify the efforts of churches for returned service men;

2. That each church give public recognition to the return of its own Service Men;

3. That Service Men be utilized as far as possible in church positions of service and responsibility, such as Scout leaders, ushers, boy class teachers, members of official boards, leaders in every member canvasses, etc.;

4. That church brotherhoods and kindred organizations assume definite responsibility in enlisting returned Service Men in Bible study, personal work and practical evangelism;

5. And it further recommends to the various ministers and churches of local communities in Southern California that their individual plans be articulated with the program of the Y. M. C. A., and the work of the special Y. M. C. A. Service Men's Secretary and that these churches avail themselves of the Y. M. C. A. flying squadron.

THE CHAPEL AT FORT BIDWELL.

The Pacific is in receipt of the following letter written by the Rev. H. M. Bowman. It comes to us from the Woman's Home Missionary Union of Northern California, with the request to print it in this issue of The Pacific, and to remind the churches of the offer that was made at the Northern California Conference last May. The writer of the accompanying note asks, "Shall it fall on deaf ears."

As to the chapel, I do not know what progress is being made. The most that I know is, that we are in great need of one—we have no place for them (the Indians) to assemble, no place in which to teach them the things necessary to a civilized existence.

Mr. Ocheho (the converted Indian helper) and myself think it would be worth while to use a tent for temporary purposes, if we could get one—say as large as 14 x 24 or a little larger you may tell the women of your society the same old story, that here in the Northern part of their own state is a band of the most hopelessly degraded people that they have ever seen—blackest darkness, morally and spiritually. We are asked to lift these people up, but we are given nothing with which to do it. Our soldiers would make little headway if they were sent with faulty equipment. But we are sent with no equipment.

We would show them the better way, but we have no chapel, we would teach them sanitation, but we have no means with which to do it. We would teach them to see and dress and care for their children, but we have no house for the purpose, no machines. Had we asked for five thousand dollars, we might have had very fair equipment for general purposes. We asked instead, for one thousand dollars with the idea of "getting along" on that—we are waiting. In the mean time the adults are groveling in the cesspool and the children are moving toward the same.

God forbid that the Indian will say of us Christians as they say of the Government, "words, words, always words."

I am glad to know you are going to send clothing. It will be badly needed.

H. M. BOWMAN,
Ft. Bidwell, Modoc Co., Calif.

SOME SENTENCE SERMONS BY DR. CHARLES L. KLOSS OF PLYMOUTH CHURCH, OAKLAND.

Soul health will never come by taking religion as a dose, only when sick.

Many a cloud we call sorrow, is but the shadow of our own selfishness.

Life is always a dull grind to the man who thinks only of the grist.

It doesn't take long to choose between a sinner who swears once in a while and a saint who makes every one swear all the while.

You can not lift folks while you are looking down on them.

Capacity for another heaven comes from creating one here and now.

The religion that produces no sunshine is all moonshine.

Singing of heaven gives no certainty of singing in heaven.

The man who lives with God does not have to advertise the fact.

TO DREAMERS EVERYWHERE.

And if your own and time alike betray you
If all you hoped and wrought for does not come,
Why should that dismay you?

Why should creeping doubt benumb

The leaping pulses of your will?

Have patience and be strong.

Seems your waiting long?

One has waited longer, who is waiting still.

—Amelia Josephine Burr.

All is of God that is, and is to be;

And God is good. Let this suffice us still,

Resting in childlike trust upon his will

Who moves to his great ends unthwarted by the
ill.—Whittier.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Headquarters, Room 421, 760 Market Street,
San Francisco.

A DAY OF PRAYER FOR WOMEN.

The above caption headed a program of petition which was followed by deeply interested women, meeting at the invitation of the W. B. M. P. at the First Congregational Church of San Francisco on February twenty-sixth.

The themes for meditation and prayer had been carefully thought out by Mrs. George W. Hinman and were presented as follows:

Our own personal living of the life of Christ; for Christlikeness, holiness; a grasp of the essential things of the spirit.—Dr. Ralph Larkin.

Our own personal prayer life; the clearing and deepening of the channels.—Mrs. G. W. Hinman.

A new conception of opportunities, what are the fundamental ones, the vital needs; for clear and impersonal judgment on this point.—Miss Edith Parsons.

For the Christian women who stand behind the enterprises of Christ—Mrs. T. C. Edwards.

(b) For Christian women who are not interested.

(c) For Christian women who are just out of heathenism.—Dr. John B. Silcox.

For non-Christian women everywhere. For women students in W. B. M. P. schools, in all schools in non-Christian countries, for working women in non-Christian countries; for women everywhere who are seeking for the relief of social conditions of women, especially those who seek relief outside of Christ.—Miss Henrietta Brewer.

The thoughts presented by the leaders, and the prayers which followed created a spiritual atmosphere which produced searching of hearts and resolutions of mind and an uplift of spirit. The spiritual elevation of such a time of meditation and prayer is a mystical experience impossible to define or transmit to one not sharing it at the time; but the influence and definite practical resolves for conduct and living, the natural fruition of such experience, can be expressed and passed on to others.

Some of these then, were the realization that the intent and trend of our lives are as truly a prayer as the petition formed by our lips, perhaps even a more genuine and eloquent one; the resolve to deepen our spiritual natures by regularly and continually devoting time to the cultivation of meditation and prayer; the faith to believe that the large number of women who seemingly are not interested in the welfare of needy women and children outside of our own land, may be won over to enthusiastic participation in our work; the commonsense understanding that the part we can and must do in ministering to those beyond the seas is to supply adequate equipment for the teachers, nurses and physicians, whom we send to accomplish the great tasks. That is our part of the trust.

At the closing of the session, Mrs. Ernest A. Evans who had presided during the day, dwelt upon the need for each one of a prayer-life. She laid emphasis on the value of praying for definite objects and specific persons, and advised the keeping of a written list of such interests and friends in one's Bible for daily use.

Many present availed themselves of a most helpful booklet entitled "New Ventures of Faith," designed to assist to greater achievements through prayer. A meditation and suggested objects for prayer are provided for each day of a month; and causes for thanksgiving and needs for penitence are also outlined.

Copies may be secured at headquarters, ten cents each, two cents additional for postage. When many are reading and thinking the same thoughts and praying the same prayers, the result is increased power and deepened sympathy. More and more deeply does the board appreciate the blessing of the strength and harmony which comes from praying together.



A STORY FROM AFRICA OF MRS. COWLES' EVENING SCHOOL.

Have I ever told you about our Evening School? When we came to Umzumbe we found Miss Tebbatt doing many lovely things for the girls in our beautiful Umzumbe Home, but our hearts went out to the little heathen herder boys who roamed the hills year after year, following about their herds of cows or donkeys and goats. These were a neglected class. Just by way of experiment we decided to open a Night School for these. We could not feel sure that any would come but in a heathen land we must do many things, "not knowing which will prosper, whether this or that." To our astonishment the first year saw thirty enrolled. The splendid success of the school was due largely to Tryphena Zama, one of the nicest Zulu girls I know, one whom the government inspector noticed for her "Madonna face" when on his last visit. She is still teaching that school, just as faithful and sweet and interested as can be.

To help the boys earn pennies for slates and pencils, I have sometimes had them bring locusts and grasshoppers to sell. At such times I come from prayers in the Evening School with my pockets full of hoppers. It is quite a task to get the beautiful wings pressed but they will be interesting in America some day, perhaps. At this season of the year I offer pennies for mushrooms. Mushrooms as big as breakfast plates are found on the rich ant heaps and are delicious eating.

Just now the wide-spread epidemic of Spanish influenza is causing us much anxious thought. There have been some 58,000 deaths in South Africa. Just here in our Umzumbe valley the "flu" seems to have come in milder form and the cases we have had in school and at the station have readily yielded to treatment. We, ourselves, have escaped thus far. On the hill tops, just above us, however, the

influenza has been very severe and there have been many deaths in the kraals. But all the troubles bring the people to us and open the doors wider into their hearts, so all does work together for good.

One of the victims of the "flu" was one of my evening school boys. A dear child he was and I had such high hopes of him. It seemed to me I could not let him go, but it may be a case where "A little child shall lead them." Msibekelwa died in his father's kraal on the top of one of the surrounding hills. At first crowing of the cock, when the faint streaks of dawn had begun to appear, the little lad called for all the family to come. Through the low doorway they stooped and entered in silence, the men with their tail aprons on and the women in their kilts of cow hide, all dark and greasy. Among the number were two or three dressed girls, their clothes bespeaking the struggle they were making to keep their hearts towards the Eternal City. Msibekelwa asked these to pray. Before the first one had finished her prayer, the spirit had taken its flight and the little Zulu boy was safe forever more. The screaming and tearing of hair and the loud wailing which follow all deaths in heathen homes, were not allowed that day. "Hush" they said, "this one belonged down below."—(The city set on a hill). "This little one belonged to Nkulunkulu, the Great Great. Hush!"

Soon after breakfast the father appeared. He himself was just recovering from the influenza and hardly able to walk. As soon as he saw me, the big savage sat down on the ground and burying his head between his knees, he sobbed like a child. I do not remember to have seen a heathen man cry before and this man was so big and handsome and so broken down. It was too much for me and together we cried for the little boy we both loved. Msibekelwa had been our herder boy for a year. His faithful service and his shy, bright smiles had won all our hearts. His father wanted him to be buried in a coffin and by Christian rites. So they made him a "box" and we sent one of our evangelists and some Umzumbe Home girls up there, and the heathen people in their red clay and gease gathered around, and the little boy was laid to rest with the reading of Scripture and the singing of sweet hymns and prayer. There were no flowers at that funeral, save those that blossomed in the grass all about but, when the little coffin was being lowered into its last resting place, the heathen mother stepped up and laid her little boy's slate upon the lid. Such a symbol that was of the aspirations of the little life that had just gone out! To me that little grave close beside that heathen kraal will ever mean the first fruits of our evening school.

Breath of the blessed heaven for which we pray,
Blow from the eternal hills! make glad our earthly way!—Whittier.

HELPS BY THE WAY.

"I Will Lift Up Mine Eyes Unto the Hills."

If you are not obeyed, it is generally because you have not yourself obeyed first.—Wagner.

* * *

The heart that trusts, that prays, that loves. that serves, has got hold of life's best, and can never be robbed of its treasure.—Brierley.

* * *

There is not a greater foe to spirituality than wrath; and wrath even in a righteous cause distempers the heart.—Chalmers.

* * *

I count him wise
Who loves so well man's noble memories.
He needs must love man's nobler hopes yet more.
—W. Watson.

* * *

We must not forget that life is here to express the eternal in us. * * * Life is perpetual creation.—Tagore.

* * *

We have the vaguest ideas of the conditions of the future life; but we have one certain fact about it. No one takes into it the possessions in the shape of money and goods which he has accumulated here. The property he carries there is an invisible one, such as may belong to the beggar as much as to the millionaire. It is reported, indeed, that Lazarus began with a better capital than the rich man whose gate he haunted.—Brierley.

* * *

There is no need to say much to God. One does not often talk much to a friend whom one is delighted to see; one enjoys looking at him, and one says some few words which are purely matter of feeling. One does not so much seek interchange of thought as rest and communion of heart with one's friend. God—a word, a sigh, a thought, a feeling, says everything.—Fenelon.

* * *

We look around us and see men striving, toiling day and night, to lay up wealth. Help us, O Lord to say, "These things are not the real things, and I will not care unduly for them?" We see men struggling for positions of preferment in church and state, for social rank and honors, and houses and fine estates. Help us, O Lord, to say "These things are not the real things, and I will not strive unduly for them?" But to be wise and far-sighted, to know life and nature and men and be glad in our souls all day long, to be kind and gentle and loving and true, to catch a glimpse of that universal beauty which thrills the heart and fills the eyes with happy tears. O thou who art the source of every high and noble thing, help us to say, "Lo, these things, and these alone, are the real things, and they alone shall be the goal toward which my soul shall tend.—From "The Peaceful Life."

In one of George Macdonald's books is this fragment of conversation: "I wonder why God made me," said Mrs. Faber, bitterly. "I'm sure I don't know where was the use of making me." "Perhaps not much yet," replied Dorothy, "but, then, he hasn't done with you yet. He is making you now, and you don't like it."

* * *

"My soul, sit thou a patient looker on;
Judge not the play before the play is done:
Her plot has many changes; every day
Speaks a new scene; the last act crowns the play."

* * *

A little nine year old girl was playing scales, and octaves in the presence of her music teacher one day when she turned to the teacher with the exclamation, "My hands are so tired!" The teacher said to her, "Never mind, dear, just try to play them once or twice more. The longer you practice them, the stronger your hands will grow, so that after a while you will not feel it at all." The girl turned her gentle little face wearily toward the teacher and said: "It seems as if everything that strengthens hurts."

* * *

A teacher tells of holding in his hand the egg of a rare East India bird which was so near the hatching that the bird inside was pecking away at the shell. He could hear it struggling to get out. It was shut away in the darkness cramped, confined, but it was not content to stay there. It seemed to know that there was a larger life for it outside, that on wings it might soar away to greet the morning light, that it might see splendors of beauty, that it might look on mountains, valleys, and rivers, and bathe in the pure air of sunny skies. This bird in the shell is the picture of the higher nature which is within every human life. It is not satisfied. It is a prisoner longing to be liberated. It is conscious of a wider freedom, a larger liberty, that is possible to it. * * * The mission of Christ is to bring us into this larger, fuller life.—J. R. Miller.

* * *

Thou art the Way.
Hadst Thou been nothing but the goal,
I cannot say
If Thou hadst ever met my soul.

I cannot see—
I, child of process—if there lies
An end for me,
Full of repose, full of replies.

I'll not reproach
The way that goes, my feet that stir.
Access, approach,
Art Thou, time, way, and wayfarer.

—Alice Meynell.

* * *

The thing that is holding so many from their own is contentedness, satisfaction.

THE HOME.

DOORS OF DARING.

The mountains that enclose the vale
With walls of granite, steep and high,
Invite the fearless foot to scale
Their stairway toward the sky.

The restless, deep, dividing sea,
That flows and foams from shore to shore
Calls to its sun-burned chivalry,
"Push out, set sail, explore!"

The bars of life at which we fret,
That seem to prison and control
Are but the doors of daring, set
Ajar before the soul.

Say not, "Too poor," but freely give;
Sigh not, "Too weak," but boldly try;
You never can begin to live
Until you dare to die.

—Henry Van Dyke.

SOME RAINY DAY PEOPLE.

I have heard many people talk about saving up for a rainy day, but very few of them seemed to know just what that rainy day is to be or what they needed to save for it. With a good many saving up for a rainy day is merely an excuse for squeezing all the life and happiness and love out of today by sordid greed and stinginess. Their sole conception of a rainy day is a time when they will no longer be able to earn money, and their only plan of providing for it to pile up more property.

But that is not the real rainy day at all, even if it does seem a pretty damp and foggy time when one comes to age or accident with no means of physical support. Though bread and shelter and clothes are important, the real rainy day is not the time when one cannot earn, but the time when one cannot do and enjoy. It is not the loss of the salary so much as the loss of the work, and the ability to be busy, and the taste for life, that makes old age moan, "It rains, and the wind is never weary."

And so the best thing to treasure for that rainy day is some activity that can always be followed, some interest that will abide. It is the part of prudence to save for the material wants, and it is also reasonable to make some provisions for bread and shelter should health and earning power fail. But failure of either is neither the most frequent nor the darkest cloud on rainy days.

An old man who all his life has been saving up for this sort of rainy day, did not allow his wife decent clothes, nor give her the simplest social pleasures, nor even permit her to have necessary medical attention—the "old man" was saving up for his rainy day. The children were worked early and late at labor too hard for their years, were never allowed social diversions nor educational privileges—for father was saving up for his rainy

day. The neighbors were pressed hard in trades and defrauded because of that rainy day.

The wife died long ago. The children left home even before they were grown—left with bitter memories and hardened hearts. The neighbors spoke sneeringly of the old man, and despised him. He had saved what he thought would be his great need—money, much of it. But age and disease laid hands on him and he could no longer work—and to work with hands and back was all he had ever known. He could scarcely read. His mind was so untrained that it could not think consecutively, except on one subject—money. He had no taste for music, beauty, travel. All his family were gone; none of his acquaintances cared for him. So, alone, bent, crippled, old, desolate, he sat in his house grumbling and whining. Each day dragged out its interminable hours, and the tomorrow but promised greater misery.

Did he really save for the rainy day? No, for when he was in a very deluge of want and misery, he had not a single resource to save himself from it.

Another old man who had very truly saved up for his rainy day, had led a busy life but had taken time to cultivate his spirit as he went along. He, too, had to quit his accustomed work. But there was something else he could do beside just that—something he had laid up for just such a rainy day. He had learned to love good literature, and now he read and read, following the march of progress, and keeping in touch with the great spirits of the past. But that was not all. When quite young he had had a taste for photography and even during his busiest years he kept up some degree of proficiency in that pleasant art. He read much about it and studied the new appliances and equipments.

And so on fair and pleasant days when the snow lay softly on the oak bushes and the ice was white on the orchard, or when the cherries were in bloom and the willows green along the brook, this happy old man followed the fields with his camera. And when the weather was bad he developed his pictures or lounged in his easy chair reading and happy.

Everyone that passed called to find out "how grandpa is today." The children gathered around him in the evening, and the neighbors loved to come in and hear the shrewd, sweet-spirited old man talk wisely and quaintly of other days. And through his kindly memory those other days glowed romantic, interesting, good.

The rainy day did not trouble this old man, for he had laid up the right sort of treasure for it—an abiding interest in something that could keep him busy, a wealth of love and good wishes, a sweet, gentle spirit and a great hope.

Pitiful indeed is that old woman who has milled and toiled and scrimped and denied herself and others herely to save up money for the rainy day, only to find when that day comes that money is

not her only need. When cut off by age or disease from her accustomed daily work, she must sit idle and blank and count her suffering by the number of hours that drag painfully by.

But happy is that woman who, beginning back in girlhood, has learned to lay by some keen interest who has nourished a spirit of helpfulness, who has in books or pictures or music or light handwork, grown in intellect and spirituality with the years, filling her soul with generosity and affection. When her rainy day comes and she must give up her main work, there is yet something interesting to turn to. But above all, is she happy if during all these years she has been laying up pleasant memories of happy days and deeds, of gratitude and victory, of helpfulness and friendship. Such a store is riches against even the day when "the sound of grinding is low."—W. H. Hamby.

BIRDS OF CHEER.

As birds

Are the thoughts that fly without words
Up from my heart, where they have their nest,
Some to the east, and some to the west!

These broods

Are the fledglings of moods;
Yet each, as it flies, bears a message addressed
To the friend afar, whom it suiteth best!

An eagle

I send upon errantry regal—
An eagle to thee whose courage is great:
Strong be thy heart, O thou wrestler with fate!

A thrush.

Clear-voiced in the morning hush;
And I wish thee joy, thou soul made for joy;
Far from thee ever be grief and annoy!

A wren,

That, over and over again,
Its one simple melody can but repeat;
O, may thy life be as simple, as sweet!

A dove.

It carries nothing but love.
Song hath it not, nor daring, nor might,
But its blessing is with thee, both day and night.

Good cheer,

Thus, to my friends far and near,
Hourly, I send. Do they welcome the birds—
Do they gather the thoughts that fly without words?

—Edith M. Thomas.

God's angels come not as of old

The Syrian shepherds knew them;

In reddening dawns in sunset gold,

And warm noon lights I view them.

—Whittier.

THE CHILDREN.

A LAD ON THE WAY TO BE A MAN.

Denny curled one short leg a little farther underneath his small body and dropped a rosy cheek into a very plump palm. "Course," quoth he dubiously, "there is the old wood box to fill. Always is an old wood box to fill when Saturday comes. If ma only thought so, she could fill it herself and let me do something that'll make a man! Ben Lee says it's doing stunts and goin' fishing and—and—and athletics makes one a man."

Then quite suddenly Dennis Jones, Jr., stood upright. His shoulders were straight as straight could be. "I'm going to do something toward being a man," declared he emphatically. "Just will! I'd like to ask pa the best thing, 'cause he'd know." His shoulders dropped a little. "S'pose," said he rather ruefully, "I might's well go fill that old box."

But when he reached the kitchen he found not only his mother, but Aunt Sue there. And the very first words that his mother said were: "Denny, I wish you'd hurry with that wood, and then Aunt Sue wants some peas. You'll have to get them for her dear."

So when the wood box was full, Denny gathered the peas and started back toward the house; but Aunt Sue saw him and took the pail of peas. "How good they look!" she smiled. Then: "Mother's half sick, Denny boy. Try to help her all you can today."

Denny stood very still. He looked this way and that. Across the field the boys were doing stunts. Beyond the hill Ben was fishing. Then he swallowed twice very hard. With the back of his hand he wiped something from his eyes. But of course if she was sick—Sturdily he marched up the path to the house. "Want me to pick your peas now, ma?" he asked.

After they were picked, the peas had to be shelled, and then there was a stack of baking dishes to be wiped; and after dinner, when he had about decided to saunter away over the hill, he suddenly noticed how very white his mother was, and somehow he couldn't help saying: "I can wash those dishes as well as wipe 'em, if I am a boy. You go and lie down. I had a headache once, and I know just how they feel. I'll stay around and answer the door."

When he caught sight of the look that came into her eyes, he felt exactly as if he had won a game of ball. It seemed all at once as if he was at least two inches taller. The dishes done, he wandered into the garden and weeded a while. "Might as well," he reasoned, "as long as I've got to stay around. Then pa won't have it to do tonight."

Before he knew it he was whistling. It seemed to him that he had never felt so good—as if the world were somehow as smooth and soft as silk—and he hadn't the least idea it was five o'clock until he heard a hearty voice just above him say: "Mo-

ther's been telling me our boy's the best thing ever."

Looking up, he saw his father—tall, handsome, eyes shining—holding out his hand. "Denny," said he—and something in his voice made Denny wink very fast—"here's my hand to a lad who's on the straight, sure road to becoming a man."—Child's Gem.

WHAT IS THAT TO ME?

A dog once set out to go through the world, and see all that was to be seen. He had been spoiled in his young days; so that he did not care for the pains of others, so long as he was safe and well himself.

One day, as he went through a field, he heard a sad cry, and, looking around, saw a sheep in a stream. "Help me, oh, help! or I shall be drowned," she cried.

The dog could have pulled her out, for he was strong, and could swim well. But to her cry he said, "What is that to me?" and went on.

The sheep was not drowned; for the stream took her down to a place where the bank was low, and she could get out; but she owed the dog no thanks for that.

He went on till he thought he must find some food, and just then he caught sight of a cat in the yard of a house near by. The cat had a pan of milk, which she seemed to like; for she purred as she lapped it.

"Hi, there!" cried the dog; "I want that milk."

The cat arched her back, and growled, but said not a word. She thought the dog would not come in; but he did, and with a snarl, showing his great teeth, drove her from the pan.

"Oh, do not take it all, pray!" cried the cat; "it is all I shall have. I do not have milk more than once a day."

"What is that to me? I don't care," said the dog. And he drank it all up, and went on, well pleased.

Day after day, he was the same. He would not help a poor cow that had got shut out of her field, though he knew of a gap in the hedge by which she could have got back. He would not take back into the wood a young bird who had strayed too far from her nest. To each and all he would say, "What is that to me? I don't care."

At last he came to a great wood. He was tired, and soon went to sleep. In his sleep he dreamed that, all at once, a great wolf came out of the wood, and seized hold of him. "Spare me! Spare me!" he cried.

"Why should I spare you?" said the wolf, with a fierce gleam in his eye. "Is there one who would say a good word for you?"

At this speech the sheep, who had once asked the dog to help her, came out of the wood.

"I have a word to say," she said; "but it is not a good word. This dog would not help me when I was in trouble. If you tell me you must kill him, I say, as he once said, 'What is that to me?'"

"Oh!" groaned the poor dog. "Is there no one who will say a kind word?"

Then came the cat. "I do not care if you kill him," said she; "what is that to me? He did not care for me in my want."

The cow came next. "Do as you like," said she. "If he comes to grief, what is that to me? There was never any pity in his heart for those he saw suffer."

And then came a whole crowd of beasts and birds; and they stood around, and cried, with one voice, "Do as you will with him. Kill him, if you like. What is that to us?"

The dog's fear in his dream was so great that he awoke. How great was his joy to find that no wolf, was near!

"But it might have been true!" he thought. "I will not go through life as I have done; and I will not say of those who live in the same world with me, that their joy or grief is naught to me. I find it ought to be a good deal to me."—The Nursery.

THE STEPPING STONES.

It had been raining, raining; raining, and Betty had not seen her Aunt Mary for three long days, so as soon as the sun shone bright again she put her bonnet on and started out to pay her a visit.

Up the hill and down the hill, through the lane where the japonica hedges grew, by the fields and over the stile—this was the way to Aunt Mary's house, and Betty skipped gaily along till she came to a mud puddle in the lane that stretched across from hedge to hedge.

"Dear me!" said she when she saw this. "I can never get over this mud puddle by myself," and she looked about anxiously for some one to help her. Nobody was in sight but a fat little frog, and he was entirely too fond of mud to sympathize with her. He splashed in and out and all about, and looked as if he was thinking: "What a very strange creature to stand on dry land when she might be in this delightful puddle with me."

Betty sat down on a big gray stone under the hedge and watched him. Hop, jump, splash, splash he went.

"I wish I could jump over," said the little girl, but the mud puddle was too wide for that.

By and by a white duck came along. She belonged to Aunt Mary, and of course knew Betty at once.

"Quack," she said, as she hurried into the puddle. "Quack, quack," which meant in her language, "Come paddle right in. What are you waiting for?"

"I wish my Uncle Jack would come for me in the wagon," said Betty, when the white duck had gone on to the farmyard, but Uncle Jack was at home and did not dream that Betty was waiting down there in the lane.

Sometimes the lane was full of wagons, but that day the only traveler was a buzzing bee who was

in such a hurry to get to Aunt Mary's flower garden that she did not even see Betty as she flew over the puddle and far away.

"Hum, hum, hum," she sang to herself, and her song was all about honey.

The spider and the grasshopper and the cricket who lived in the lane came out from their homes to look at the little girl, and they talked about her among themselves.

"If I wanted to get over the puddle," said the spider, "I would spin a long thread from the branch of a tree and swing across."

"I would hop through the hedge and into the fields, myself," said the grasshopper.

"The lane is pleasant here," chirped the cricket. "Why should she go on? I have lived here a long time."

"She will have to go home," croaked the frog who had come from the puddle to sun himself. "Hear what I say; she can't get over"; and he had just settled himself for a nice little nap when Betty jumped up from her seat in such a hurry that he opened his eyes with a start, to see what was the matter.

"She is going to move the big gray stone," cried all the little watchers.

"She never will do it," said the frog; but he scarcely had spoken when the stone rolled out of its place and into the puddle just where Betty wanted it to go.

There was another stone in the lane, and she did not rest until this, too, was rolled into the puddle. Then she found a red brick that had been lying under the hedge waiting for somebody to move it for so long a time that not even the cricket could remember when it came there.

"Here's a fine stepping-stone," cried she, when she spied it, and she made haste to throw it into the mud, beyond the stones, where it fell with a splash.

"What is she going to do now?" asked the spider, but before the grasshopper or the cricket could say a word, or the frog could croak again, Betty was stepping from stone to stone, across the mud puddle, and safe to the other side.

"That's the best way to get over puddles," she said to herself, and away she ran, down the lane, by the fields, and over the stile to Aunt Mary's.—Mother Stories.

TWO WAYS.

When asked to do errands, our Timothy Joe Starts off just as quickly as e'er he can go. Without any lagging or fuss or delay, But, "Certainly, mother," he's off and away. As helpful a laddie as any I know Is promptly obedient Timothy Joe.

But don't ask his sister, Mehitabel Sue, To do any favors or errands for you. She'll say "In a moment," or "Oh, can't you wait?"

Which means that the doing will surely be late.

If your'e in a hurry for someone to go, Beware of small Sue and ask Timothy Joe.

Then "Couldn't you wait?" wails Mehitabel Sue; "I wanted some pink and white peppermints, too. You always give Joe all the candy and cake, I'd have gone in a moment, why couldn't you wait? I don't think it's fair to send Timothy Joe," Frets Mehitabel Sue, "when I wanted to go."

—G. S. Field.

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